

The Outlook

OCTOBER 21, 1911

LYMAN ABBOTT, Editor-in-Chief. HAMILTON W. MABIE, Associate Editor

THEODORE ROOSEVELT
Contributing Editor



THE CALIFORNIA ELECTION

The election in California certainly indicates a tendency toward more radical democracy in the more recently settled States, if not throughout the United States. The referendum, the initiative, and the recall have been adopted by decisive majorities; woman suffrage has been adopted by a majority that is very much smaller. The figures at the end of last week were roughly reported as follows:

For initiative and referendum, over 60,000.

For recall, about 100,000.

For woman suffrage, 2,050.

Altogether there were twenty-three amendments submitted, but fifteen of these dealt with only five distinct subjects. One group of five amendments gave larger powers to the railway commission and privileges to its employees; another group of six gave larger powers to cities and counties in making their own charters; another group of three pertained to the courts of the State; and a group of two put in practice the principles of the short ballot. One important amendment provided for workmen's compensation, and one provided for civil service reform, which in California has been strangely lacking. All of these are, according to unofficial reports, adopted. At first the amendment providing for woman's suffrage was reported as defeated; and immediately the advocates of woman's suffrage announced their intention of having recourse to the newly adopted process of initiative to bring the question anew before the people of the State next year. Nobody seemed to think it worth while to consult the women themselves on the question, though their wishes should be decisive of the question. If a majority of the women desire the suffrage, it should be and would be generally given, because, whether it is desirable or not, it is not so undesirable to have women voting as it would be to have half the

women of the State believe that their just rights were denied them by the men. If, on the other hand, only a minority of the women desire the suffrage, there is a palpable inconsistency in asking the men to force upon the other women as their *right* a burden from which they wish to be relieved. The referendum, initiative, and recall have been adopted in California, as they have been proposed elsewhere, as a remedy for bossism. It remains to be seen whether the remedy will prove efficacious. We think it is one to be held in reserve; that the short ballot principles, as expounded by Mr. Childs in his interesting book of which we wrote last week, should be made a precedent reform, and the direct appeal to the people for town-meeting legislation should be reserved for a last resort. The Outlook is strongly opposed to applying the recall to the judicial office and thus making it possible at any time to transform a town-meeting into a court of appeals. But we can understand why recent events have led the people of California to adopt the perilous remedy for the injustice wrought by technicality and traditionalism, if by nothing worse, in the courts. And we are quite sure that unless the courts in other States learn a lesson from the California election—the lesson that substantial justice is far more important than a blind adherence to technical rules or past traditions—they may expect the example set by California to be followed in other American communities.

THE RECORD OF A TAMMANY LEGISLATURE

For boldness and effrontery it would be hard to match the conduct of the New York State Legislature which has recently adjourned. As a body it was under almost complete domination by the powerful political organization of New York City, Tammany Hall. To say that this Legislature did nothing good would be, of course, erroneous. It passed some beneficial

measures. It increased the salaries of its own members, and, what is still more important, the salary of the Governor, which has been absurdly low. It modified the tax laws of the State, in particular making the inheritance tax more reasonable; and it provided greatly needed improvements in the law regarding the condemnation of land for public purposes. In matters of prime importance, however, the record of this Legislature is about as bad as it could be. There are two duties that come before all others in the conduct of government: one is the duty of protecting the life, health, morals, and property of the people; the other is the duty of preserving free institutions from tyranny and corruption. In both these respects the New York Legislature has been recreant. Some years ago, after a hard fight, the corrupting and debasing business of prize-fighting was driven out of the State. This Legislature has readmitted it under the pretense of regulating the manly sport of boxing, with which it has no real connection. The law by which this form of brutality was brought back to life created such a scandal that Governor Dix, who signed it, sent a special message to the Legislature urging its repeal; but his protest was ignored. It was only by great effort on the part of public-spirited citizens that the Legislature was prevented from likewise bringing back into the State open race-track gambling. If this Legislature is reinstated in power, it will unquestionably restore this evil. So much for the record of the Legislature regarding the police power.



INTRENCHING THE MACHINE

These, however, are not the most serious wrongs that the Tammany Legislature has done to the people of New York State. If the voters were left free to repudiate such action, these wrongs could be remedied; but Tammany has done its best not to leave the voters free to repudiate them. It has done this by putting its force behind three measures, two of which it succeeded in enacting. One of these is a primary law. It purports to be a measure for direct nominations, that is, for enabling the voters of a party to choose for themselves the candidates for whom they should vote. It provides for an official primary ballot, which is very desirable; but it also provides that the party committees shall have the right to place on that ballot, as a single ticket which can be voted for by a

single mark under the party emblem, the names that it advocates for party nominations, and, moreover, that the party committee can put also on that ballot its choice for its own membership, and, still further, can use the party funds to get its candidates named. Thus provisions which Governor Hughes had put in the measure he prepared in order to make party organization act in the open, have been so altered as to give the party organization a tremendous advantage. If any group of party voters object to a single name on the list proposed by the machine, they can propose an opposition candidate; but if they do, they will be defeated, because the party voters who vote for that man are virtually prevented from voting on any other name for any other position. Thus Tammany plans to control the party nominations and to give to the opposition machine, with which it can make bargains, control of the opposition nominations. Tammany, however, went further. It planned to control not only nominations, but also elections. To this end it passed the so-called Levy Election Law, which The Outlook has already summarized. By this law it put the control of the election machinery into the hands of men it could control; it attempted to make it difficult for Republican voters in the rural districts who failed to vote last year to be registered; and it altered the regulations concerning the ballot so that it would be very difficult, indeed quite impracticable, for Republicans and Independent Democrats and others to unite in presenting an anti-Tammany ticket. In part this plan has been frustrated by the State Court of Appeals, which has decided that the provisions regarding the personal registration of rural voters and regarding fusion tickets on the ballot are unconstitutional. In doing this the Court has construed the Constitution liberally. There may be a difference of opinion as to whether the Court declared this law unconstitutional because it regarded it as unwise (as some courts seem apt to do), or whether it interpreted the law in the light of the spirit rather than the letter of the Constitution (as courts ought to do). But there can be no difference of opinion as to the danger of cultivating in the voters the habit of depending on the courts to protect them against the unwisdom of their own representatives in legislative and executive office. Certainly the annulment of these bad provisions of the Levy law furnishes no argument for carelessness in electing the next

Legislature, but rather a strong argument for taking the control of the Legislature away from Tammany. Tammany also tried to strengthen its control by forcing through the Legislature a charter for New York City which would have taken power away from the anti-Tammany members of the city government and put power into the hands of Tammany representatives. A year ago Mr. Roosevelt and others warned the voters of the State that the election of Governor Dix and the rest of the Democratic ticket meant the election of Tammany. How true this has proved to be let the New York "World," which violently supported Mr. Dix and the Democratic ticket, say:

When Mr. Roosevelt last fall declared that to elect the Democratic ticket meant to "enthroned Tammany Hall in the Capitol at Albany," he stated the truth, although we doubted his words at the time, believing that Governor Dix would rise to his great opportunity and make himself the leader of the Democratic party in New York. Unfortunately, Mr. Roosevelt was right, and the record has vindicated his prediction.

Murphy has been the boss of the New York Legislature since January 1. Murphy appointed the Speaker of the Assembly. Murphy appointed the leader of the Assembly. Murphy appointed the President of the Senate. Murphy appointed the important committees of the Legislature and distributed the patronage. Murphy was the Democratic caucus which named Mr. Sheehan for United States Senator. When a handful of independent Democrats prevented the carrying out of the bargain with Ryan, Murphy selected the compromise candidate, who held judicial office by the grace of Tammany Hall. Murphy has now denied a re-nomination to every Democratic Assemblyman from New York City who refused to vote for Mr. Sheehan.

If a Democratic Assembly is elected next month, it will be Murphy's vindication. Conditions at Albany will be worse than ever.

We hope that the voters of the State have learned their lesson, and, in the light of these facts, will recognize the importance of the coming election.

THE SUGAR FRAUDS CASE

Last week the United States Circuit Court of Appeals affirmed the conviction of Charles R. Heike, who was Secretary of the American Sugar Refining Company at the time of the colossal frauds perpetrated through employees of the company against the United States. These are the frauds described at length in The Outlook in the article called "The Case of the Seventeen Holes." Unless the decision of the Circuit Court is reversed by the United States

Supreme Court, the conviction will stand; and whatever the technical cause for appeal may be, no one who has followed the case doubts that this conviction was just. Of all the employees of the Sugar Trust prosecuted and convicted by the Government, Heike was the only one who held an executive office. The poor employees who acted corruptly were mere tools for carrying out a swindle which is only saved from being called contemptible by the enormity of its extent. They were rightly convicted; but Mr. Stimson, now Secretary of War, who had the cases in hand, used every effort to trace the source of the crime back to its instigators. The trickery was so carefully planned, and the connection between the plotting mind and the executing hand was so well hidden, that it was impossible to reach every one "higher up" who was to a moral certainty, but not to a legal certainty, guilty. In the conviction of the Secretary of the Company the best attainable result was secured. The Court in the decision just reached declares plainly that the only person who profited (except for the beggarly amount of excess wages paid to the men who manipulated the scales) by the hundreds of thousands of dollars of plunder was the Sugar Company, and that it is a self-evident proposition that some one or more persons besides these understrappers was cognizant of the fact that the sugar was being underweighed. Heike and Gerbracht (the superintendent, who was also convicted) were in a position to know about these acts, and both the jury and the courts have decided that they did know, and that their knowledge was of a guilty character.

AN UNSELFISH POLITICIAN

Cornelius N. Bliss, who died in New York City last week at the age of seventy-eight, was a merchant of integrity and success, had a strong interest in public and political affairs, both city and National, was Secretary of the Interior under President McKinley, and was repeatedly Treasurer of the Republican National Committee. Mr. Bliss in politics was an ardent supporter of President McKinley, and a close and stanch friend of Senator Mark Hanna; and it was in their school of political ethics that he was trained. The Outlook believes that their standard in political campaign methods was not the right one, and that nowadays we would not tolerate much that even a dozen years ago was

done openly and without attracting unfavorable public comment. But many high-minded and devoted public servants belonged to this school, and among these was Cornelius Bliss. While he served as Treasurer of the Republican National Campaign Committee he never made, and it never was sincerely claimed that he made, any promise or agreement of any kind, for himself or for others, in order to obtain funds. He accepted office in President McKinley's Cabinet with unfeigned reluctance, merely as a matter of duty, and he resigned at the earliest moment the President would let him. There is always need in our political life of men of high character who will do the hard, necessary drudgery of actual politics without asking any improper reward, and Cornelius Bliss did this without asking any reward at all. It does not need a very robust political morality to be merely a looker-on at the political game; Mr. Bliss was a contestant who rendered indispensable service to his party with entire disinterestedness, and never desired or received any reward whatever, directly or indirectly, except the satisfaction of feeling that he had done what he regarded as his duty. In private life he was a singularly modest, unselfish, and loyal friend; and he did hard work for the public without thought of reward, and at a high personal cost in time, labor, and money.

THE STREETS OF NEW YORK

In fairness to an able and disinterested public official, The Outlook wishes to call attention to a statement issued by the Bureau of Municipal Research of New York. In this statement it is said that the agents of the Bureau (which is not a department of the city government, but a private society) "report that they find the pavements of the city generally in very excellent condition." The Outlook refers to this because there was published in its issue for August 12 an article in which, while high praise was accorded to Borough President McAneny for the general administration of his office, there was severe criticism of what he had done with regard to the condition of the streets. The Borough of Manhattan, one of the five great divisions of the city, constitutes the most frequented and congested portion of New York, and the traffic upon its streets is so great as to make the problem of pavements very difficult to solve. The chief responsibility for the state

of these pavements rests upon the Borough President, although his power to keep them in good condition is interfered with by other departments of the city government, particularly that which has charge of the water supply, for, in laying and repairing the mains, that department tears up the streets without restraint. Mr. McAneny inherited from an inefficient predecessor, who was removed from office, an enormous amount of bad construction. The Bureau of Municipal Research has criticised Mr. McAneny for failure to make sufficient progress. It is therefore all the more noteworthy that this same society should, after careful investigation, record its commendation for the work that has been done.

THE NEW YORK CITY HALL PARK SAVED

The Outlook has chronicled the introduction into the New York State Legislature of the two successive Stilwell Bills providing for an apparent encroachment upon the City Hall Park. It is a satisfaction now to report the passage of a Stilwell Bill by that Legislature which provides for the saving of the Park. Unlike its predecessors, the final Stilwell Bill obtained the indorsement of many civic bodies, including the Bar Association, the Lawyers' Association, the American Institute of Architects, the Architectural League, the Fine Arts Federation, the National Sculpture Society, and the American Scenic and Historic Preservation Society. The provisions of the act comply with conditions essential to a prompt and orderly progress toward the erection of the much-needed Court-House in the county of New York. To his credit, Mayor Gaynor, who had disapproved the previous bills himself, laid down certain conditions which have been followed in the present act. It remits the entire and exclusive power to select a site to the Board of Estimate and Apportionment for a period of six months. Should the Board fail to exercise that power during this period, the exclusive power so to do passes to the so-called Court-House Board for another period of six months, provided that the Court-House Board does not select a site in any public park. While no such limitation is put upon the Board of Estimate, it is not to be supposed that the latter Board would encroach upon the Park. The Board of Estimate has been considering two sites; either, we believe, would make more of an impressive civic center in

the lower part of the metropolis than now exists. We hope that in any such plan a convenient and comparatively inexpensive site for a new Post-Office may be found. As soon as the city is prepared to act in that matter the New York Representatives in Congress will, we think, be willing to urge the United States authorities to remove the present unsightly and unsanitary Post-Office from the City Hall Park to another site. Thus, freed from a court-house and a post-office, the Park would be restored to its former integrity, and be again the fitting setting for the City Hall itself—perhaps the most precious example of Colonial architecture in America.

THE CHINESE REBELLION

The Chinese rising has become the Chinese rebellion. The Outlook has chronicled the rising in Szechuan, the westernmost province of China proper. Last week the rising spread eastward down the Yangtze Valley into the adjacent province of Hupei, the capital of which, Wuchang, together with the adjacent cities of Hankow and Hanyang, fell into the hands of the rebels. The chief cause of the rising is the long-cherished desire on the part of the Chinese to overthrow the power of the Manchu Dynasty at Peking. About three hundred years ago the Chinese called in the Manchus—a warlike race—from their home in Manchuria to assist in suppressing internal troubles which threatened the overthrow of the Ming Dynasty. Their work done, the Manchus refused to withdraw from the country, but proceeded to conquer it for themselves, and in 1644 proclaimed the son of their own ruler as the first Emperor of a new dynasty: the tenth Emperor of that dynasty now reigns. To their credit be it said that the Manchus have endeavored to rule on Chinese lines of polity and have made many efforts to conciliate the natives, especially in abstaining from appointing Manchus to office; a few years ago it was stated that of the nearly one hundred and fifty officials then forming the Empire's supreme Government only one-fifth were Manchus. Despite this, however, the two peoples have existed side by side with more or less clashing; in the Yangtze Valley and south of it there has always been unrest and resentment, now tragically emphasized by the massacre of Manchus at Hankow. At the present time there is also resentment against the high cost of living, and especially against

those who have profited thereby; there is also some opposition to the building of the Yangtze Valley railways by means of foreign capital, and a convenient forgetfulness that half the local capital originally collected for that purpose was squandered. But, compared with the anti-Manchu feeling, anti-foreign feeling is slight. This is seen in the fact that the Revolutionary Committee has threatened to behead any one who attacks a foreigner. While this should reassure other nations, it may have sinister significance to the Imperial Government at Peking, for it would indicate that the rebellion is better organized than was supposed. Other Chinese outbreaks have generally meant a wholesale rioting, in which the lives and property of foreigners were in danger. But, in proportion as the leadership of revolt is intelligent, its suppression is all the harder. And latest indications lead us to suppose that the present rising is the most important since the Tai-ping Rebellion, fifty years ago.

THE CITIES CALLED WUHAN

Wuchang, the capital of the central province of Hupei—a region larger than England and Wales together—is a city of about six hundred thousand inhabitants, and lies just across the Yangtze River from Hankow and Hanyang. The three form a single great city, called by the natives Wuhan, with a total population of, say, a million and a half. Not only does Wuhan control the commerce of central China, but in no interior Chinese community has foreign influence made more progress; this is evident in the iron works, cotton mills, silk factories, and electric lighting systems, but specially in the hospitals and schools of the three cities; some of the schools stand on the sites of abandoned temples. Of the three parts of Wuhan, Wuchang contains the most native sentiment, because it was once the capital of a kingdom. For what we call China has not always been ruled as an empire. During more than five hundred years the Kingdom of Wu was in this central basin. Here, then, if anywhere, we should say, might an independent China be expected to reassert itself. When to this sentiment one adds the disloyalty of the Imperial troops, there is indeed an ominous situation. For at Wuchang the Government had built large modern barracks and was training no less than twenty thousand soldiers. It appears that there was little or no trouble from the troops until the Viceroy of the

province beheaded four of the leaders of the Szechuan revolt who had transferred their activities to Hupei. On this a part of the Government artillery force mutinied. The revolutionaries took instant advantage of the situation, attacking such of the troops as refused to join them, and finally overcoming the loyal forces. The Viceroy fled from the city. Half a dozen gunboats belonging to foreign Powers were in the river; perhaps their presence made the consequent taking of the cities across the river easier for the foreigners. At all events, the foreigners have not been molested. This is good news, for at Wuhan alone the American Episcopal Church has no fewer than thirty-eight missionaries, and, in addition to its churches and chapels, supports Boone University, attended by about three hundred and fifty native students. All this work, together with that of the cities across the river, is under the Rt. Rev. Logan H. Roots, bishop of the diocese. The other Protestant bodies represented are the Christian Missionary Alliance of New York, the American Baptist Foreign Missionary Society, the London Missionary Society, the English Wesleyan Missionary Society, the Missionary Society of Sweden, the United Norwegian Lutheran Church of America, and the China Inland Mission. There are also a large number of Roman Catholic missionaries at Wuhan who maintain collegiate and theological schools. So long, then, as the rising was confined to the far west and comparatively little known region, it was not made much of by the outside world; but when it conquered a neighboring province and the best known of the interior Chinese communities, it suddenly leaped into the front rank of world events. This is now emphasized by its spread southward into the province of Hunan and northward into the province of Honan; indeed, it is even rumored that the garrisons are somewhat affected at Tientsin and Paoting, the military posts which guard the Imperial capital of Peking, and that the dynasty is in danger.

THE BOMBARDMENT OF TOBRUK

Last week some of the armed expedition destined by Italy to occupy Tripoli was landed. The force was moved in sixty steamers transformed into transports, flanked by battle-ships, cruisers, torpedo-boats, and destroyers. It proceeded to sea in an area about a mile wide and five miles long. The Italian Government invited naval

attachés from the Powers diplomatically represented at Rome to accompany the convoy, and the invitation was accepted; the American attaché is Commander Andrew T. Long. The first contingent of troops landed, not at the town of Tripoli, but at Tobruk, which has a fine natural harbor, about six hundred miles east of Tripoli and seventy-five miles from the Egyptian frontier. Tobruk, it is said, might become a strong naval base, commanding the eastern Mediterranean. Under fire from the Italian war-ships, the Turkish garrison retired; though it kept up its own firing from the heights about the town, the Italian response was too hot, and the Turks followed the example of the garrison of the city of Tripoli and withdrew into the interior. At Tripoli itself the Turkish troops from the interior made a night attack upon the Italians, with the object of cutting the aqueduct that supplies the city with water. The Italian force, under Major Cagni, of North Pole fame, repelled the attack. Since then over twenty thousand soldiers have been landed at Tripoli, Benghazi, and Derna. These events, as might be anticipated, have been disastrous to Ottoman prestige in Turkey itself, and to regain some of it the Ottoman Government has resorted to reprisals. It has decreed the closing of all Italian schools and industrial establishments throughout the Empire. It has also decided to seize all Italian steamships found in Turkish waters. It has ordered the expulsion of all Italian newspaper correspondents. It has threatened to increase the tariff on Italian importations and to boycott Italian goods. Finally, it has declared that grain is to be regarded as contraband of war and that vessels carrying that staple would be seized. As this is contrary to international law, as exemplified in the recent Declaration of London, the Powers immediately protested, especially those chiefly interested, Russia and Great Britain. Thereupon the Turkish Government announced that it would authorize the passage through the Bosphorus of grain-laden boats if not bound for Italian ports. Turkey has presented a new note to the Powers complaining that, contrary to all international rules, Italy's declaration was preceded by hostilities on the part of Italian war-ships, and for this reason Turkey had a right to employ against Italy any measure which the present situation might prompt her to decree! It is to be hoped that these

measures do not signify what they would have signified under the former Sultan—a veiled threat of peril to the thousands of Italian residents in the Turkish Empire.

THE INTERPARLIAMENTARY UNION

The Interparliamentary Union is a body that meets once a year and is made up of delegates from the principal Parliaments of the world. In this year's conference at Paris, for instance, Senator Burton and Representative Bartholdt represent our Congress; Lord Weardale and Mr. Pirie, the British Parliament; Professors von Hauptmann and Eichhoff, the German Reichstag; and Count Sonnaz and Marquis Compans, the Italian Parliament. This year's meeting was to have taken place at Rome, but it was postponed because of the cholera scare. When, however, the Executive Committee of the Union submitted a resolution stating that the conference did not meet in Rome "on account of the epidemic of cholera now existing in Italy," Count Sonnaz protested. He declared, as reported, that it was not true to say there had been an epidemic of cholera in Italy! There had been cholera, he admitted, but it was not fair for the Council to embody in a resolution to be published throughout the world a statement that cholera was epidemic in Italy. He added that if the clause regarding the postponement of a decision meant that the Council would not meet in Italy, the whole Italian group would withdraw. This attempt to underrate the cholera epidemic in Italy is unworthy of serious-minded men; but it helps us to understand how the Italian Government allowed that epidemic to reach such proportions. This dispute allayed, another quickly presented itself when the Committee submitted the following resolution:

True to the ideals of peace, which form the programme and are the reasons for the existence of the Interparliamentary Union, which desires more than everything to remain their firm champion, the Council considers it its paramount duty to express its strong regret that so small regard has been shown for the guiding principles of peace and justice of the Hague Conferences, and that the recent declaration of war by Italy has been so precipitate that even opportunity for an understanding has been rendered impossible, or intervention according to Articles 2 to 48 of the Hague Convention of October 18, 1907, to which Italy and Turkey are signatories.

On this the Italian delegates—Italians first, and peace people afterwards!—gathered up their papers and started to leave the room.

They were detained by the others, who gave Count Sonnaz permission to make a speech explaining Italy's grievances against Turkey. In the midst of the speech, the Turkish delegate, Bostani Effendi, interrupted with: "Turkey, too, has grievances against Italy. I can relate them and give you a different story from that of the honorable gentleman, but this is not the place to do so." What the Turkish delegate did, however, at the Union's suggestion, was to telegraph to his Government asking it to offer to Italy to submit all differences to arbitration. Though the suggestion was decidedly and amusingly late in the day, it was put forward on the theory that, if Italy refuses, she will be placed in the position of having confessed that she was wrong in her precipitate action.

THE IRISH PLAYS

Mr. William Butler Yeats, who is one of the most important contributors of the Irish dramatic movement interpreted by the company from the Abbey Theater, London, says in an interview in the "Evening Sun" of New York that when the idea of staging the dramatic literature of Ireland in 1899 was first carried out there were no Irish actors to be had, and the result of putting English actors in the parts was not satisfactory. Three years later a small company of amateurs began producing these plays in small halls in Dublin without salary. Then a little theater was arranged for, and finally the National Theater Society came into existence, and secured the Abbey Theater, and the movement became not only independent but self-supporting. At first the audiences were composed largely of clerks, shop-boys, shop-girls, and workmen, who were intelligent, but unable to contribute largely to the support of the plays. Later, people of larger means were drawn into the movement; and the quality of the audience was shown by the fact that it returned again and again to see the same plays. This is one of the very few successful movements toward the establishment of an independent drama; and it is significant that its first appeal was responded to by working people. All the players have now been trained in the Abbey Theater; they are all Irish; and they understand their parts and can speak the language of each play with proper accent. The Irish players made a brief but very successful visit at the Court Theater in London during the Coronation; and it was said of their acting that it expressed

the quality of mystery which is so marked an element in the Celtic poetry, and the sense of the presence of the Unseen.

A NEW KIND OF SCENERY

A good deal of interest has been awakened in London by a new system of stage-setting, designed by Mr. Gordon Craig. Sir Herbert Tree is presenting "Macbeth" at His Majesty's Theater, magnificently staged with the artistic skill and effectiveness with which Irving familiarized his audiences. In the beauty of the whole setting of the play, and the exquisite contribution of details to that beauty, the staging of "Macbeth" is probably as fine as London has ever seen. It is so fine, indeed, that it holds the eye instead of directing the eye to the actor. Like some mural painting, it draws attention from the structure and becomes a thing of beauty by and in itself. This, of course, the original setting of the Shakespearean plays never had; and many of the exquisite descriptions in which the plays abound represent the endeavor of the dramatist to supply the defects of the scenery. Shakespeare wrote for a stage on which the plays had only the most elementary setting; the defect of the elaborate setting is that it gets between the audience and the actor. It projects itself, so to speak, too vividly into the consciousness; for the staging ought to be only the framing of the picture, and not a picture by itself. In purely realistic plays realistic stage-setting will answer the purpose, but in poetic plays, or plays which deal with the great mysteries of life, the scenery ought to be suggestive and stimulating to the imagination. It ought not to produce the effect of a finished picture, but of an illusion. This is what Mr. Gordon Craig is trying to do by a system of screens made in such proportions that they produce the illusion of great structures, and in such a tragedy as "Macbeth" co-operate with the dramatist to make a powerful appeal to the imagination. In a softened light the lines lose their photographic sharpness, and majesty and mystery are substituted for precision, and finished beauty for realistic accuracy. The Craig scenery is being exhibited in London; and the "Times" says of it: "One may take it as an axiom that any stage scene that satisfies the eye without the actors will disturb both eye and mind when the actors are present." In this way, it says, managers often frustrate the design of the playwright; and in the case of Shakespeare

this happens so constantly that "many players are not aware that the plays have a peculiar design of their own." The use of the Craig scenery will deepen the interest with which Americans will look forward to the Irish plays as interpreted by the Irish players.

THE VIEWS OF CANADIAN LIBERALS

The first accounts of the recent Canadian elections gave the impression that the principal cause of the defeat of reciprocity was the annexation bogie. Liberals, however, believe quite otherwise. They hold that their party and reciprocity were defeated, first of all, because of the influence of the manufacturers and transporters, and only secondly because of the annexation bogie. The manufacturers feared that the measure of reciprocity provided for under the agreement would prove a good thing, and that the people on both sides the border would want to go further. Indeed, had not President Taft himself publicly stated that he would be glad to see entire free trade between the two countries? The jealousy of the transporters was natural, because they know that, while we need Canadian products and the Canadians need ours, their greatest need is to enjoy our transportation facilities. But the result of the election, say the Liberals, cannot do more than temporarily to check the progress of the movement for freer trade. The offer of the United States was a great economic step forward, they declare, and add, "We can never again go back to the position which we formerly occupied." Some Canadians look for a business depression in their country, and prophesy that "when it comes, those who voted against freer relations with the States will see how foolish they were." The wave of anti-American sentiment will, as the Toronto "Globe," the ablest Canadian paper, says, subside. Besides, the coming redistribution will give Parliament many more members from the provinces in which the Conservatives were defeated last month, and a new election may turn the scale toward reciprocity again. But in any general election other issues than one will creep in, and in the Canadian there were other issues than reciprocity; had there not been the Liberals would have won, they say. Other decided political influences came, among them that from the French Nationalists in Quebec and that from the ultra-Protestants in Ontario. Self-centered provincials, as they are termed,

the Quebec Nationalists do not approve of Canadian contributions to the defense of the British Empire. Instead, they still dream of an autonomous State of their own. Hence, because of his naval policy Sir Wilfrid Laurier, the Liberal Premier, now succeeded by Mr. Robert Laird Borden, the Conservative leader, was regarded in Quebec as too loyal to the Imperial connection, and in Ontario as not sufficiently loyal! Besides this, Ontario could not forget that he is a Roman Catholic and had actually marched last year at Montreal in the Eucharistic procession!



TATTERSHALL CASTLE

Public interest in England is aroused by the sale of Tattershall Castle to an American and by the news of his desire to remove it, brick by brick, to the United States. Travelers by the English Great Northern Railway between the cathedral city of Lincoln and the town of Boston (after which our own Boston was named) are familiar with the bold outlines of a picturesque keep overlooking the flat levels through which the River Witham finds its way to the sea. In its architecture the keep reminds one of the change from frowning masses of masonry, narrow loopholes for windows, and a great central hall—features which tell us that a castle was built in the Norman age, or under the influence of that age. But Tattershall Castle does something more than merely mark the change in a style of domestic architecture; it is not only the earliest but also the finest example of the revival of brickwork in the fourteenth century. Strangely enough, from the time of the Roman occupation until that century the art of making brick seems to have died out in England. The Tattershall of to-day, as we see it, is only a part of the original castle; the keep covers a space about seventy by ninety feet, and the parapets of its angle turrets are considerably over a hundred feet above ground. The bricks in its walls are supposed to have been brought from Flanders; this is not hard to believe, for during the fourteenth century Boston had a large trade with that part of Europe and bricks could have been easily brought up the Witham. The external walls of Tattershall have patterns of white brick upon their surface. Stone is used for the windows and battlements. In the interior the visitor notes the delicately molded roof vaultings and especially the fireplaces constructed in the best style of the

Middle Ages, and copied by the architect Augustus Pugin, the younger, about seventy years ago, when he designed the fireplaces for the new Parliament buildings at Westminster. The removal of any English castle to America would be an interesting event, but the removal of a specimen of architecture important in the history of that art is a distressing event to many Englishmen. Surely these great monuments have the right to remain where they were born; their removal seems like vandalism and an intrusion on the eternal fitness of things. For Americans Tattershall Castle has peculiar interest. As the seat of the fourth Earl of Lincoln, it was a meeting-place for Puritans, Lord Lincoln being one of the promoters of their movement. To Tattershall, or to Sempringham, his other estate, came for conference John Cotton, the Puritan vicar of Boston, John Winthrop and Roger Williams, Thomas Dudley and Simon Bradstreet, the latter being Lord Lincoln's stewards and confidential advisers, and, like Winthrop, future Governors of Massachusetts; also Richard Bellingham, Recorder of Boston, the Governor Bellingham drawn by Hawthorne in "The Scarlet Letter."



CHANGES OF MINISTRY IN JAPAN

The recent resignation of the Katsura Ministry in Japan is generally attributed to lack of popular approbation and support. A heavily taxed nation is always inclined to find fault with its political rulers, and the Japanese were dissatisfied with Prince Katsura's financial administration, with his policy of monopolizing industries, with his severely repressive treatment of the Socialists, and with his failure to readjust and reduce taxes hastily imposed in time of war. The Premier himself was well aware that he had lost public confidence, and in a recent address is reported to have said that inasmuch as he and his colleagues had discharged all the duties and completed all the tasks that devolved upon them when they took office, he thought the time had come for their retirement. Many critics, he added, seemed to think that he and his associates were purposely turning over to others problems which they themselves had been unable to solve, and that they were virtually forced to resign. Such, however, was not the case. It would have been easy for them so to shape their course as to retain power for another period of three years; but

his own ideal of government was that the administration should be carried on by the people and the officials acting in co-operation, and as soon as such co-operation ceased to be assured, he thought the time for resignation had come. Statesmen, he thought, should not make the people tired of them. In this connection reference may be made to a letter from a Tokyo correspondent printed on another page. The principal achievements of the Katsura Ministry are the establishment of the finances of the Empire on a sound basis; the bringing of the price of Government bonds up from 70 to 90; the conclusion of new treaties with Western nations on a basis of equality and reciprocity; the renewal of the Anglo-Japanese alliance; and last, but by no means least, the peaceful annexation and partial civilization of Korea. Prince Katsura is succeeded, for the second time, by Marquis Saionji, one of the oldest and most experienced statesmen in Japan. The latter has formed a completely new Ministry, among the members of which are Baron Uchida, late Ambassador in Washington, as Minister of Foreign Affairs; Tatsuo Yamamoto, former President of the Nippon Bank, as Minister of Finance; Count Hayashi, late Minister in Peking, as Minister of Communications; and Sumitaka Haseba, leader of the Constitutionalist party and President of the lower house in the Diet, as Minister of Education. Marquis Saionji himself, who takes the position of Premier for the second time, is a man of great and varied experience. Born in 1849, he commanded one of the Imperial armies at the early age of nineteen, and was governor of a province before he reached the age of twenty-one. For a long time he studied in France; upon his return to Japan he published for a time a democratic newspaper entitled "Oriental Liberty;" and in 1881 he began his official career as Vice Senator. Since then he has held in succession the offices of Senator, Minister to Austria, Minister to Germany, Vice-President of the House of Peers, Minister of Education, and President of the Privy Council. He has also taken the post of Prime Minister, *pro tem.*, no less than three times in the intervals between the resignation of one Ministry and the formation of another. He has the confidence of the Emperor, and is generally regarded as an enlightened, liberal, prudent, and sagacious man. The most seri-

ous task that he and his associates will have to undertake is the readjustment of the taxes in such a manner as to lighten the burdens of the people. This it may be difficult to accomplish without sacrificing important imperial interests, or resorting again to foreign loans. It is understood, however, that even though the problem of reducing taxes without decreasing revenue be difficult of solution, the new Cabinet will continue, if possible, the practice begun by Prince Katsura of setting aside \$25,000,000 every year for the reduction of the national debt.



DUELING

The recent general order issued by the Emperor Francis Joseph is a notable event in the progress of anti-dueling reform. The Emperor's order was not issued through the War Department, but by himself in his capacity as commander-in-chief of the armed forces of Austria-Hungary. He directs that, whenever possible, his officers shall seek redress for indignity or insult, not through the practice of dueling, but through the law courts, and that this course shall be especially followed when provocation is received from civilians. But this is not all. Francis Joseph also decrees that no military, naval, or civil officer of his Government who is insulted while in the performance of his duty, or who receives a challenge from any one supposedly insulted by the officer, shall be required to fight. Finally, the Emperor also renders it binding on divisional, brigade, and regimental commanders to see that no duels are fought among their under-officers for trifling causes, but only for the most serious matters, and then not until a court of honor, composed of the disputants' fellow-officers, has declared that no other course is open to them. This decree carries out the Emperor's words some time ago when he received some deputies from the province of Tyrol. He declared he would do everything in his power to suppress dueling. One would think, then, that the Emperor would also officially approve the Anti-Dueling League. This League is now active in France, Belgium, Germany, Austria, and Spain. As we do not always look to Spain for progress, it is a pleasure to note that the Infante Alfonso, a prince of royal blood, has long been one of the leaders of the League. He is reported as saying that the number of those who regard the duel as absurd and inhuman and who desire its abolition is much

greater than that of those who think that it possesses certain advantages.

It is only the lack of union among the former that has until now prevented them from making their opinion felt. There are many young men who regard dueling as a barbarous and senseless custom, and if they would only all unite and stand up for their opinions they would certainly prevail in the end. . . . There is no denying the fact that the English stand in the van of civilization and progress. In what war have officers ever borne themselves more valiantly than the English officers? Yet these same officers who have faced death with such wonderful coolness scorn the duel as unworthy the humanity of these days.

A similar feeling seems to have obtained in other countries; and certainly it is fortunate that the Austrian Emperor has set his face against barbarism. The question now arises, Will not the German Emperor "go" him one better?

A MODEL UNIFORM CHILD LABOR LAW

The action of the United States Commission on Uniform Laws in adopting a uniform child labor law is likely to be far-reaching in its results. Two principles were carefully considered in the preparation of this draft: (1) the importance of uniformity, (2) reasonable standards. One of the most serious difficulties encountered in seeking improvement in State laws is from the opposition of those who fear the competition of rivals in less advanced States. It is said that for fifty years no child labor law has been enacted in any State except over the protest of those who feared or professed to fear this hindrance to business; and the defendants of child labor reform do not deny that in certain industries the objection is well founded. They believe, for example, that (although in the long run the interests of workers and of any industry will be advanced by reasonable hours of labor as against excessive hours), in the case of a given employer, an immediate advantage may be gained by working his children ten hours instead of eight. It was therefore difficult to secure the eight-hour law for children in Illinois (and has been quite as difficult to retain it) so long as Indiana and Wisconsin were employing children ten hours. It has further been considered important to advocate standards of uniformity on account of the educational effect produced by calling the attention of backward States to those which have successfully adopted higher standards. With

this principle in view, the National Consumers' League, several years ago, published in its handbook a bill known as the "Standard Child Labor Law," the draft upon which the National Child Labor Committee based the law now under consideration. The principle, stated briefly, is that enlightened standards must be maintained wherever adopted; that, however desirable uniformity may be, nothing essential in the laws of the most advanced States should be sacrificed to it. It is well known that in the matter of child labor laws some States have advanced further at certain points than others. The principle adopted requires the incorporation of the best parts of the law in any State that has gone ahead of the others. The proposed law comprises fifty sections. It provides, in brief, the prohibition of child labor under fourteen years in the principal wage-earning industries, and the regulation of employment for children above fourteen. It provides that no child under sixteen shall engage in dangerous occupations or work at night, or for more than eight hours a day, or unless provided with documentary evidence showing proper educational and physical development. Occupations in which the hazard is unusual are graded so as to exclude children of higher age; for example, in establishments manufacturing dynamite or other high explosives, or in occupations in which intoxicating liquors are manufactured, no child under eighteen may work; and in the case of a few industries children under twenty-one may not be employed. Under this provision, girls under twenty-one may not work in coal mines or quarries, and no minor under twenty-one in saloons, bar-rooms, or in the night messenger service. The law is also designed to regulate employment of children in all street trades, and a system of penalties for violation of any of the provisions of the act is included. Every part of the law is at present in effect in some State of the Union. There has been much discussion in recent years as to whether our Federal Government can regulate child labor in the States, and a bill has been before Congress seeking to regulate such employment through the provisions of the Inter-State Commerce Act. That plan has been vigorously opposed by those who contend that the Federal Government has no jurisdiction over matters of this kind. All parties, however, agree that the present wide disparity between the laws of different States is not only irrational, but frequently unjust. It is hoped by those who

present this proposed law that, having received the indorsement of the able lawyers who represent all sections of the country as Commissioners on Uniform Laws, this carefully prepared model may receive favorable consideration of legislators, as it has already received the approval of many employers who would welcome better labor standards if assured that the same were to be adopted in neighboring States; and that the hitherto scattered efforts to abolish the evils of child labor in America may now be followed by concerted action.



THE CHURCH FOR TO-DAY

The congregations in a Christian church are generally composed of well-educated people. The ministers to lead these congregations need to be at least as well educated. But there is also in America a large population which is not educated. The minister to lead them needs education, but a different kind of education.

The factory town of N—— has a population of about seven or eight thousand. Possibly one thousand are native-born English-speaking Americans. The rest are foreigners or children of foreign parents. They may speak more or less imperfectly the English language, but they are unfamiliar with American traditions, untrained in American habits of thought and life. In this town are six churches. Five of them are Protestant churches presided over by English-speaking pastors, conducting the worship and instruction in the English language, and adapting both to American habits of thought and feeling. These five churches minister to the one thousand English-speaking Americans, and depend on them for financial and moral support. There is also a Roman Catholic church, which ministers to perhaps one thousand foreigners who have brought their Roman Catholic faith and forms with them. The other five or six thousand of the population are not ministered to at all, or only incidentally and very imperfectly, by a feebly conducted mission school, by some occasional attempts to invite them into a church which has nothing in its people or its service to attract them, and by an occasional marriage, christening, or funeral service, conducted, as it were, by favor. If fed at all, they are fed from the crumbs that fall from the rich man's table.

This not wholly imaginary factory town is typical of conditions which exist in every part

of the country. In many places they are modified by one or two denominational churches conducted by foreigners for foreigners—a German or a Swedish Lutheran church, for example. But, speaking broadly, it may be truthfully said that in most of our towns there is an Episcopal church for the Episcopalians, a Baptist church for the Baptists, a Presbyterian church for the Presbyterians, a Methodist church for the Methodists, perhaps a Lutheran church for the Lutherans; but no church and no ministry for the unattached population; and a majority of the population are unattached. So thoroughly is this false principle, that the Christian church is for the Christian churchmen, adopted by the American churches that it is not uncommon to hear it said that it is useless to attempt to plant a church in a given section because the people there are all Slavs or Italians or Poles. If this principle had been adopted by the churches in the past, John Wesley would never have preached to the English colliers, nor Luther to the German peasants, nor Saint Augustine to the pagan Angles of the British Isles, nor Saint Paul to the Greeks in Athens and Corinth. If it were true that Christianity has no message for Slavs or Italians or Poles, it would be high time to discard it and seek for a more catholic message.

In the town of Ponce, Porto Rico, the Methodists have built and equipped a fine church. It has two audience-rooms. In the ordinary American church the larger of these audience-rooms would be used on Sunday for an English congregation and the smaller one for prayer-meetings in the week. In this church the larger audience-room is used for a Spanish Sunday-school and a Spanish congregation, and simultaneously the smaller one for an American Sunday-school and an American congregation. The church uses the larger room for the larger population which pays little or nothing, and the smaller room for the smaller population which furnishes all, or nearly all, the money. What the Methodist church does in Ponce the Protestant churches ought to do everywhere in America.

Suppose the Protestant churches in the town of N—— were to adopt this principle; suppose they were to proportion their equipment to the needs of the community and not to the contributions of the supporters, were to treat the church as an endowed hospital is treated—that is, as provision not for the

people who endowed it but for the people who need it. What would they do? They would abandon their sectarian differences and would make one church with a message as simple as the Sermon on the Mount and as Peter's Pentecostal sermon. It would be a polyglot church with a polyglot ministry. It would have at least two audience-rooms, and such additional parish-house accommodations as might be needed for a social settlement work through the week. The enterprise would be supported mainly by the American population, but supported mainly for the benefit of the foreign population. The American pastor would act as bishop or overseer of the enterprise. The American worshippers would meet in the smaller audience-room, with a worship adapted to their tastes. The foreigners would meet in the larger audience-room, with a worship adapted to their tastes and at an hour suited to their convenience. And they would have a minister, not uneducated, but educated for his ministry to a foreign population. He might not know the difference between Athanasius and Arius, between John Calvin and John Wesley, between Princetonian orthodoxy and New Haven orthodoxy. He might not know whether Moses wrote the Pentateuch or whether it was edited by an unknown prophet out of pre-existing materials, nor whether the Fourth Gospel was written by the Apostle John at the close of the first century or by some unknown author at the beginning of the second. But he would know, not only the language or languages of his foreign population, but also their lives, their thoughts, their enthusiasms, their prejudices. He might not know who wrote the Ten Commandments, but he would know how so to teach the Ten Commandments that the Slavs would understand them. He might not know who wrote the Fourth Gospel, but he would know how to comfort the mother weeping at the coffin of her child with the assurance that in God's universe there are many dwelling-places, and that, though the innocent child could never return to her, she could win a right to go to her child.

Such a ministry would have two results. It would fulfill the mission which the Master gave to his unorganized Church. It would raise men from the death of a stunted life and give to them new hopes and new ideals; it would cast out the devils of passion and prejudice; it would show them a kingdom of heaven, not in some remote celestial sphere,

but at hand, so that they could here and now enter into it. If maintained in the spirit of a genuine humanity, it would do more to solve the labor question than any fine-spun scheme of legislation.

To do this work would require in the ministry something more than good intentions. It is a great mistake to suppose that because the plain people are uneducated they are unthinking. No minister in a college chapel addresses a more alert audience than assemblies in Cooper Union, New York, and in the similar gatherings in Boston, Chicago, Milwaukee, and other cities. They will not take sentimentalism for genuine emotion, nor dogmatism for spiritual power, nor tradition for reason. Gustave Le Bon says that "judgments accepted by crowds are mainly judgments forced upon them, and never judgments adopted after discussion." This is not true of American crowds, whether native or foreign born. Americans are accustomed to do their own thinking, and only a thoughtful teacher can lead them, as any one accustomed to campaign speaking well knows.

Such a ministry would also give a new impulse of life to the American church. The educated American is glad to have his children go to Sunday-school, if only to give him a quiet hour for his afternoon nap. He is glad to be identified with the church, if only from a vague feeling that it is socially proper. He is quite willing to contribute something to the church, because he has at least an inherited feeling that a church is a desirable institution and is not in this country supported by the State. But whether he gets anything for himself out of going to the church depends upon the preacher; and, if he does not get anything, he is apt to think that golf will better fit him for his next day's work than a morning at church.

But he is human. He is not greatly interested in theological problems, but he is greatly interested in his fellow-men. During the week all his thoughts as manager or foreman of the factory are absorbed in getting the work done, difficulties constantly arising in that work adjusted, and the product of the industry sold. The factory is his organization, and it takes all his time and thought eight or ten hours in a day and six days in the week to carry on the work. But if the church were an efficient organization to minister to the higher life of the operatives, if the work were intelligently and

efficiently done under a spiritual leadership as purposeful and trained as commercial leadership is, the church would assume a new significance in his eyes, and he would attend its services because he wished to share in what it was accomplishing.

The education of ministers to preach to foreign congregations is only a part, and a small though important part, of a much larger problem. To educate such preachers will be of comparatively little avail unless the churches are themselves educated to take up this ministry to a thinking but uneducated people, not as an incident and by-product of religious clubs, but as the chief object of church organization, and the real justification, for their existence.



HALF A DOZEN STORIES

To one who in a spirit of audacity makes an autumnal excursion into the field of fiction many adventures will come, for the territory is wide. The people who inhabit it are variously disposed, there are divers perils and much pleasure by the way. He who starts out with the idea that everything is going to the bad as fast as possible will find ample confirmation of his conviction if he falls into the hands of the novelists of degenerate temper; the cheerful reader, on the other hand, will come upon many evidences of kindness and humor in the world, and when he reads the recent history of Miss Zona Gale's Friendship Village he will rejoice to find that reforms may go on without tearing everything up by the roots and making half the community hate the other half. The old-fashioned reader, who clings to the superstition that art is not necessarily a schoolmaster but a spinner of yarns for holidays, a custodian of many playgrounds, and a friend to the spirit which does not live by work alone, will be mightily encouraged by those fairy stories which still make the heart glad. It takes all kinds of novels to make the world of fiction, and one may choose his friends from among a host of stories which differ as widely as the people they describe.

Such a story as "The Glory of Clementina," recently commented upon in these columns, dispels the fear that the novels are all turning gray. Mr. Locke tells the old romantic tales as calmly as if romanticism had not been dead and damned since Zola made the novel of realism a structure of steel and with a voice of brass proclaimed

the banishment of the childish tales to which men have listened since the days of Homer. And Mr. Hewlett, who is in his best vein when he gets a long way from his own time, offers us an old *chanson* done in prose, but of a lyrical eloquence and daring. "The Song of Renny"¹ is first historical and then musically notated, and the singer is first a mere accessory to the stirring life of castles and then plays a great part in saving the heroine from the family curse of blood, and becomes a kind of symbol of the liberation of life from the iron bands of feudalism. Three women mingle their fortunes in this story of baronial ambition and intrigue, and the winner in the strife wins by escaping from the meshes of fate and boldly following her heart. The story is a pastime, not an achievement; but it shows Mr. Hewlett's immense cleverness, his extraordinary power of creating a rich glow on his landscapes, his indifference to conventions of all kinds, and to the character of his companions so long as they are interesting. Some parts of this romance demand a strong stomach.

Miss Seawell's story of "The Jugglers"² is a little adventure in the field of romance which does not tax the faith of the reader too heavily and makes no pretensions to the grand manner of Mr. Hewlett nor to his command of rich, tapestry effects of style. It is the tale of a little company of traveling show people in provincial France on the eve of the German invasion; and the interest lies in the admirable characterization of the group, the humor and the pathos of their improvident, bohemian life. One is reminded of the charm of "Providence and a Guitar;" Stevenson would have played with the simple plot of this story with infinite zest.

It is a long way from Paris to "Friendship Village," but Miss Seawell and Miss Zona Gale share that sympathy with human kind which saves life from the horror of unimaginative realism, and fiction from the blight of mechanical photography. "Mothers to Men"³ is in a different field from Miss Gale's charming tales of "The Loves of Pelleas and Etarre;" but it is in the same key. The village lights have a friendly glow as one enters with the unhappy father who feels the awful thirst coming on and leaves his boy on the church steps, with a note commend-

¹The Song of Renny. By Maurice Hewlett. Charles Scribner's Sons, New York.

²The Jugglers. By Molly Elliot Seawell. The Macmillan Company, New York.

³Mothers to Men. By Zona Gale. The Macmillan Company, New York.

ing him to somebody's care. Somebody appears in the person of a lovable young woman, who is on the point of marrying the wrong man and is saved at the critical moment indirectly through the waif. But the central figure in the story is the Village, humorously personified in a group of men and women full of rustic oddities and elemental qualities. The reformation of the community by the women is delightfully told.

The rustic humor and unaffected kindness of Friendship Village are in broad contrast with the somber repression of mirth, the denial of normal human instincts, and the monotonous tone of gray which pervade Mrs. Wharton's short long story "Ethan Frome."¹ The background is an old, dilapidated farm-house framed by a bleak New England landscape, and the tragedy gains a penetrating pathos from the bareness of its surroundings and the sense of futility which issues from it; the incidents would be a mere group of fortuitous happenings, so insignificant that they would lack the dignity of a malicious fate, if it were not for the touch of patient loyalty with which Ethan Frome bears his dreary burden at the end. As a piece of artistic workmanship it would be hard to overstate the quality of this story; it is conceived and executed with a unity of insight, structural skill, and feeling for style which lies only within the reach of an artist who, like Guy de Maupassant, knows every resource of the art. It is to be hoped that when Mrs. Wharton writes again she will bring her great talent to bear on normal people and situations.

To close this finely wrought but depressing story and open Mr. Hichens's "The Fruitful Vine"² is to pass from the bleak New England winter to the atmosphere of Rome and Sicily and Como; from the timid and half-conscious passion of the New England farm to the free play of impulse, with due recognition of certain conventional rules, not of conduct, but of manners. The plain fact about Mr. Hichens's latest story is that he deals with precisely the same motive that was dealt with in "Three Weeks;" not in the same cheap and elemental way, but with the same unblushing unconsciousness of standing unclothed in the market-place, and with a degree of sophistication which perhaps makes the offense greater than that of the author of the cheap little tale which had

its vogue three or four years ago. "The Fruitful Vine" is a study of Roman society worked out with the utmost detail and subtlety. It is hardly necessary to say that it is a work of marked ability, showing that exquisite sensitiveness to beauty in color and form and that quick responsiveness of the imagination which have characterized Mr. Hichens's books from the beginning. But these elements, instead of extenuating, rather intensify the offensiveness of the motive. The intense yearning of a childless married woman for motherhood is too pathetic and too sacred to admit of dramatization for the general public when she oversteps the limits in order to secure the end, unless the story is told in a deeply reverent spirit. Read seriously, "The Fruitful Vine" is intolerably tragic; to read it in any other way is to reflect on the spirit and purpose of the author.

A long way from the gorgeously adorned but brutal frankness of Mr. Hewlett and the intense concentration of Mrs. Wharton in "Ethan Frome" is Mr. Henry James's "The Outcry."³ It is an intellectual, but hardly a literary, pleasure to read this immensely clever story, which is told largely in a series of conversations in what may be called the language of ultimate inference. What, for instance, unless "The Outcry" is studied with the persistent attention which one gives to a book of psychology, is one to make of this sentence: "What the fine, slightly long oval of her essentially quiet face—quiet in spite of certain vague depths of reference to forces of the strong high order, forces involved and implanted, yet also rather spent in the process—kept in range from under her redundant black hat was the strength of expression, the directness of communication, that her guest appeared to borrow from the unframed and unattached nippers unceasingly perched, by their mere ground-glass rims, as she remembered, on the bony bridge of his indescribably authoritative (since it was at the same time decidedly inquisitive) young nose"? And Mr. James can write such beautiful English! The question whether the picture is a Morretto or a Mantovano is very skillfully tossed from one talker to another; and the love affair gets itself inextricably interwoven with the picture dispute. There is a clever American who brusquely brushes aside the English tradition, and there are various picture experts moving about at a distance.

¹ Ethan Frome. By Edith Wharton. Charles Scribner's Sons, New York.

² The Fruitful Vine. By Robert Hichens. The F. A. Stokes Company, New York.

³ The Outcry. By Henry James. Charles Scribner's Sons, New York.

What Lord Theign, who is an excellent example of the well-informed, well-bred, conventional English peer, thought of his daughter might be transmuted into the question of what a good old-fashioned English gentleman would think of Mr. James; or, rather, how much or how little he would comprehend of Mr. James; for Lady Grace attacks him in language of such varied subtlety that one cannot help sympathizing with the straight-minded and straight-talking Englishman to whom subtleties of speech are as far removed as subtleties of mind. The story is very interesting, if one will take time to read it carefully, but it can hardly be said to have a purely literary interest.



A TYPICAL SOUTHERNER

The biography of Dr. Curry¹ is interesting as a picture of life; it is also valuable as an interpretation of history. Dr. Curry before the Civil War belonged to the Old South; after the Civil War to the New South. The transformation in his opinions and attitude, not in his essential character, explains, as only a specific illustration can explain, that remarkable transformation which has converted, or perhaps we should say is converting, the Old South into the New South, a transformation which, we think, is without a parallel in history.

J. L. M. Curry was born in a section of Georgia popularly known as "the Dark Corner." His first education was in an "old field school"—the school-house built of logs, the one unglazed window a hole cut in the logs, the common desk used by all the pupils a wide plank fastened against the wall. The Willington Academy, where he later pursued his preparations for college, assembled, or rather scattered, its students in the spring and summer months through the oak and hickory woods. But "whosoever imagines that the boys did not study as well as they would have done under the immediate eye of the teacher is mistaken." The Waddells, father and sons, were not only famous teachers in their day, but their fame still lingers in the traditions of South Carolina, where Willington Academy was situated. Four years in a Georgia college and two in the Harvard Law School prepared him to enter the bar in 1843, at twenty-one years of age.

¹J. L. M. Curry: A Biography. By Edwin Anderson Alderman and Armistead Churchill Gordon. The Macmillan Company, New York.

The next year he was in the Legislature of Alabama, to which State his father had removed, and from that date to the day of his death in 1903 he was in public life, and throughout that life a representative Southerner.

He was by temperament and on principle a radical democrat, a strict constructionist, an advocate of the right of secession, and, if neither a eulogist nor an apologist for slavery, he was a vigorous opponent of abolition. That a loyal American could approve secession seems to many a Northerner impossible. It was not impossible; and if the Northerner could lay aside his prejudices for five minutes and put himself in the place of a strict constructionist, he should be able to understand the possibility. The argument can be put in a nutshell. All powers not expressly delegated to the Federal Government by the Constitution are reserved to the States. Power to compel a State to remain in the Union is not expressly delegated to the Federal Government. Therefore the State has a right at will to resume its sovereignty, and for the Federal Government to attempt to coerce it is despotism. This was Mr. Curry's view. To hold it and to fight for it argues no moral obliquity. The authors of this biography say, "That slavery itself was a thing to be got rid of, he doubtless held then." Perhaps he did, though they cite no utterance or act of his to sustain this interpretation of his opinion. Whether he did or not, he foresaw terrible evils resulting from immediate abolition, and declared in no uncertain terms against it. "If it [abolition] did come, commerce would languish, factories would stop, banks would suspend, credit would expire, and universal woe would brood over this land. . . . The sirocco's blast, the tornado's sweep, the earthquake's heavings, the ravages of the pestilence, faintly foreshadow the appalling desolation which would ensue upon such a catastrophe."

Neither the outbreak nor the progress of the war caused him to change in his opinions or to halt or hesitate in urging them. When Alabama seceded, he, then a Representative in Congress, withdrew with his colleagues, basing this withdrawal on the right of the State to resume the powers which she had delegated to the Federal Government. He was almost immediately elected to the Confederate House, and there elected Speaker *pro tem*. When defeat of the Confederacy was imminent, and the potent argument of

"hard times" created a peace party in Alabama, he took the stump in a campaign for continuing the battle, and went down to political defeat with his flag flying. It would be impossible to find in Southern annals a more consistent, determined, and persistent advocate of the right of the States to deal with the slavery question, and of their further right to resume their sovereignty and withdraw from the Union at their will, than was Dr. Curry; though it would be easy to find hundreds as loyal as was he to what he profoundly believed were the political rights of the State and its people.

But when Lee surrendered, he surrendered. When the issue joined by the war was settled, he espoused the settlement as loyally and whole-heartedly as he had espoused the lost cause. On March 16, 1865, he had been assigned to a command in the Confederate army in northern Alabama, and accepted the assignment. In October of the same year he was in Washington to emphasize his acceptance of the new order, make the required oath of allegiance to the United States, and obtain official pardon from the Secretary of State. From this moment he acted on the motto which he gave to his son: "Let us live in the present and for the future, leaving the dead past to take care of itself." There is no evidence in his writings, either public or private, that his political philosophy was changed, or that he was convinced that his interpretation of the Constitution had been erroneous. But he accepted the decision of events as a loyal citizen accepts the decision of a court of justice, and devoted himself to building up the New South in absolute and devoted loyalty to the unity and authority of the Nation and the emancipation of the slave. Six months after his pardon, and eleven years before a tardy Congress had made possible the removal of his political disabilities, he was in conference with men like-minded with himself, for the purpose of forming plans for the education of the colored people by the white people of the South.

To the cause of education—education of blacks and of whites—in co-operation with the people of the South, with the people of the North, and with the Federal Government, he devoted the rest of his life. He urged a public school system on the people of the South; he became first an adviser of those men who directed the Peabody Fund for Southern education, later its secretary; and he urged, unhappily without success,

the Blair Bill for Federal aid to education in the South, although such aid would necessarily have involved some Federal supervision. From an opponent of abolition he became a tireless advocate of the education of the freedmen; from a jealous exponent of individualism he became an eloquent exponent of the idea of community effort in the united Nation. "Still holding, as so many of his Southern compatriots had held, to the constitutional interpretation of government—the righteousness of State rights, and the unrighteousness of centralization in the Federal organization—the one-time ardent secessionist recognized secession as a thing of the past, the earlier advocate of slavery rejoiced that it had passed away, and the prophet of the future conceived that the wise preoccupation of the South should be in education and industry rather than in politics."

This characterization, true of Dr. Curry, is equally true as a characterization of the leaders of the New South, of whom he was one. They are not convinced that their old opinions were erroneous, still less that they were immoral. But they have loyally adjusted themselves and their lives to the new conditions. Doubtless there are Bourbons in the South who forget nothing that is past and apprehend nothing that is new. As there are imperialists in France who do not know that there has been a French Revolution, and feudalists in England who do not know that they are in the aftermath of an English political revolution, so there are old-timers in the South who do not know that they are living in a New South. They probably would not re-establish slavery if they could; but they would keep the Negroes in a condition of serfdom. They would not advocate secession because it is a lost cause, but they are dreadfully afraid of true Nationalism. But they are not the leaders of the South. They do not represent its tendency, though they may sometimes represent its status. And, despite themselves, they too are marching reluctantly toward the future, though marching backward, with their faces to the past.

But there are also Bourbons in the North; men who do not know that there is a New South; men to whom a speech of Jeff Davis or Vardaman or Tillman counts for more than all the educational ministry of Hill or Alderman or McIver or Curry; men to whom some stupid anti-Negro editorial is more weighty than all the millions which

Southern people have spent out of their poverty for Negro public schools. If at the close of the war Northern politicians and Northern reformers could have met the New South in the spirit in which the trustees of the Peabody Fund met Dr. Curry; if the New South and the New North could have joined hands in a united effort for the education of all the people in the South, white and colored, and could have made education a condition precedent to suffrage, the seemingly needless tragedy of the reconstruction period could have been avoided.

It is useless to mourn the past; we cannot go back. But we can learn a lesson from the past. That lesson appears to us so plain that a wayfaring man, though he were a politician, should be able to read it. The Northern politician should recognize the New Nationalism of the South and should make the Southern States a campaign ground where Nationalists, both Northern and Southern, should unite in the campaign work of political education. And the Northern philanthropist should so direct the schools established by Northern philanthropy, whether for the education of the poor white or the poor black, as not merely to welcome but to seek the co-operation of the men and women of the New South, who know that the United States is now a Nation, who know that slavery is abolished, and many of whom would be willing, if there were a fair comprehension of their convictions and a reasonable respect paid to them, to co-operate in the endeavor to save the South from the incubus of an ignorant, idle, and vicious population by systems of education open to all and wisely adapted to their varying needs.



THE PROPHECY OF IT

The school-boy lives in a world of his own; he has tasks to perform, times to observe, hours for play and for study; he gets knowledge of his world by looking at the things about him and hearing the news of it; an ancient wisdom, garnered by the boys of a thousand generations, becomes his and makes him at home in a world which is as familiar as the sound of his mother's voice, the path to the woods, or the round of his daily duties. But this world is also full of mysteries; another world surrounds it and sends now and again a call to him, or flashes light on a great, far-reaching landscape. He comes continually upon references to this

greater world in the books he studies, and still more often in those he reads; he hears many things about it from his elders; the newspapers report it, the magazines illustrate it; he lives in his own world, but all the paths of play or work in that familiar world run on into the greater and more mysterious world.

To that world, too, his imagination travels, and his heart beats faster when he hears the stories that are told about the adventures that await men in it, the things they have done, the perils they have faced, the deaths they have died. There, beyond the hills, is the wonderful romance which his own world somehow foreshadows. For everything in that world has a prophetic quality. His studies are never complete; the book is finished, but not the subject; the year ends, but not the course. Half the boys in the school are preparing for college, and know that they are making ready for something higher and more difficult in the future. When perplexities present themselves to the boy they are explained, but he is often told that the problem will be clearer when he is further on. And when, from time to time, he hears an address at the close of the school year, he is told that all his work is planned with reference to the future, and that there is something much more important than his school, through which he is passing into a mysterious and wonderful existence which his elders call Life.

When he hears these things, he knows they are true. It seems as if he had always known that there was a vaster world than that in which he is finding his sport and his tasks. His whole nature has predicted a greater field of play and work than he has known, a more mysterious way than that in which he has walked. He has always been living in a world "half realized," and he imagines that when he gets into this greater world the sense of unreality, of strange shapes in the woods and mysterious figures in the darkness, will cease to haunt him. Then he will really know the things with which he is dealing, and the strangeness of it all will vanish.

But the man's world is fuller of mystery than the boy's world, and the sense of "moving about in worlds not realized" is far more poignant and haunting. If a man has any intelligence or imagination, he never escapes from the consciousness of vast forces which he does not understand, of movements into which his life is caught that rise

like tremendous tidal waves far below the horizon line of knowledge and sweep irresistibly onward to some goal beyond the range of his imagination. In all his relations with his fellows, in all their occupations and enterprises, in the structure of the State, the order of the home, under all the manifold activities of work which men call business, he discovers inexorable and unescapable moral principles and processes. If he has eyes to see, every tool will become to him an instrument of education, and the enormous practical activities of the race will seem in the end a marvelous system for the making of character.

In his friendships and affections, in which he expects to find the fullness and completeness of life, he will find a cup held to his lips of such vast capacity that he cannot drain it; and in his own nature he will discover a capacity for devotion and sacrifice for which there is no adequate human language.

Whichever way he turns, the horizon will bring him, not to the end of the world, but to the beginnings of other worlds; all the little pools by the way, if he tries to sound them, will prove fathomless, and in the simplest relations with his fellows infinity and eternity will be present; and the whole material structure of things that seems so solid and immovable will become a passing symbol of the eternal order of the spiritual life.

As the boy felt in his heart the reality and wonder of a greater world before him, so the man knows that he is at the beginning, not the end, of his career; and that, as there is a lesser world behind him which was touched with the illusion of permanency but endured only for the brief span of his childhood, so the life in which the man shapes and trains himself is but a more advanced school; prophetic, as all schools are, of coming opportunity and skill and power and life.



COMMERCIALISM, HYSTERIA, AND HOMICIDE

EDITORIAL BY THEODORE ROOSEVELT

VIGOROUS training of mind, body, and soul in manly sport is a first-class thing; to obtain rest and enjoyment by looking at other men practice an interesting sport is entirely proper; excessive indulgence in the latter type of amusement, however, with the consequent distortion of the perspective of life, is of course noxious; and enjoyment in looking on at a sport because it is cruel, or is dangerous to the lives of those taking part in it, is thoroughly vicious and demoralizing. In theory all these statements are axioms; but the fact that New York now permits the existence of a highly commercialized variant of the prize ring, and, above all, the fact that the brutal slaughter attendant upon motor-racing is not merely permitted but extravagantly enjoyed throughout much of the Union, ought to warn us that it is high time to reduce these axiomatic theories to practice.

Boxing is a thoroughly good and manly sport. There are very few sports as good for strong young men who require an outlet for their vigor. It is an admirable thing to have boxing on board our war-ships, for instance. One of the incidents that first attracted my attention to a certain priest who was one of the best chaplains we ever had

on a battle-ship was the fact that he himself brought aboard a number of sets of boxing-gloves and started the men to boxing; I at once made up my mind that that particular chaplain was exactly fitted to be the spiritual adviser of his particular flock. When I was Police Commissioner, Jacob Riis pointed out to me the fact that in many quarters of the city the introduction of boxing clubs, conducted in a proper and healthy spirit, did much to reduce the worst gang evils of the neighborhood and to make the resort to deadly weapons in quarrels far less common.

But commercialism, though sometimes inevitable, is always an unhealthy element in any sport, and when it becomes the chief factor in continuing the sport's existence, it is time for that sport to be brought to an end. The events in Madison Square Garden under the new boxing law of this State are sufficient to show the great unwisdom of the law and its demoralizing effects.

Such a boxing contest is too unpleasantly like the gladiatorial games of later Rome, the objection being, not to the actual encounter between the two men, but to the mixture of commercialism and of hysterical craving for unhealthy excitement which seem to be the

predominant motives among the managers and spectators respectively. It must always be remembered that the mere spectators at any form of sport get little or no benefit from it save what is obtained from any other harmless diversion, and that it is both unhealthy and slightly ridiculous for them to permit their taste for looking on at a sport, especially at a professional sport, to develop into an absorbing passion.

"We none of us know everything, not even the youngest of us," and America, still young, can well pay heed to the lessons taught by the career of Rome when Rome was very old. Three able men at about the same time happened to treat of this subject. Lovers of the curiously modern letters of Pliny will not need to be reminded of Trajan's contemptuous allusion to "those little Greeks," whom he jeered at because of their "inordinate fondness" for looking on at "athletic diversions." Trajan was a great administrator, a great fighting Emperor when the need for fighting arose, and just because he possessed the traits which made him a good citizen and a wise ruler, we can afford to pay heed to his views concerning men who make healthy sports and innocent amusements ridiculous or noxious by exaggerating their importance, or, what is worse, by permitting them to be twisted into a species of pandering to the darker and more evil passions of mankind. Those who heartily believe—as I do—in athletics can well afford to call the attention of the worthy persons who get athletics out of the proper perspective to what Plutarch tells of Philopoemen. This fine soldier, "the last of the Greeks," whose great delight was in managing horses and managing weapons, was naturally fitted to excel in wrestling, and was urged to turn his attention to athletics, but after investigation he came to the conclusion that the decadent Greeks of his day paid altogether too much attention to athletic diversions of the artificial type, so that the athletes whom they admired and strove to emulate really wholly unfitted themselves to be soldiers because of the way in which they pursued their athletics and the absurdly disproportionate regard they paid to them. The gladiators of Rome were athletes trained to slay and be slain; yet, curiously enough, when regiments of gladiators were raised they usually proved unequal in combat to the regular soldiers. Readers of Tacitus will remember his comments on this fact when he

speaks of the defeat of the Emperor Otho's gladiators by the regular soldiers of Vitellius in a fight on an island in the Po. Athletic sports are a means and not an end, and he who puts them out of their proper place and diverts them from their proper and wholesome purpose is their enemy.

But the worst perversions of the love of sport are the desire to look on at sports because they are dangerous, and the desire to make money out of the hysterical and improper craving to witness exhibitions which derive their chief attraction from the imperilment of human life. Automobile-racing has become, from every standpoint, thoroughly unhealthy, thoroughly undesirable. The headlines of the newspapers which devote most attention to the meets emphasize the danger to life which is their inevitable accompaniment, and it is this danger, it is the possibility or probability of seeing some of the contestants killed, that attracts tens of thousands of spectators. No good whatever comes from these automobile races. They serve no useful purpose, and are of no benefit. We would not allow a series of races between champion engines, whether in the interest of two rival systems of railway or in the interests of rival locomotive manufacturers. Just as little should we permit the automobile race—and indeed the kind of aviation contest which is most dangerous to life. In the present stage of development of aviation, risks must be taken, and where flying-machines are to be used in war it may be necessary to train those handling them in a way which implies risk of life, just as the same thing is true in training cavalry; but neither in the case of automobiles nor in the case of flying-machines should we permit the kind of commercialization of sport which means the coining of money out of that shameful and hysterical curiosity which is to be satisfied only by seeing men risk their lives, where the risking of the life is itself what really attracts the onlooker, and not the courage or address shown in a manly sport. There are plenty of ways of testing automobiles by contests which shall be wholly free from the evils attending the automobile-racing meets; and if aviators have to perform feats in which the chief interest is the risk of life, these particular meets should not be public. There are few spectacles less elevating than is that of commercialism engaged in meeting the demands of hysteria by making provision for what amounts to homicide.

THE RELIGIOUS IDEAL IN EDUCATION

BY CHARLES W. ELIOT

PRESIDENT EMERITUS OF HARVARD UNIVERSITY

THE subject of this article is "The Religious Ideal in Education." At the outset of this discussion we must try to arrive at a clear conception of the meaning of the phrase "religious ideal," and particularly of the signification of the word "religious" as used in connection with education. Religion is a word used in many senses. It may signify the outward form which a spiritual devotion assumed, or a system of faith and worship, or the expression of human love and fear toward some superhuman power, an expression which may include the observance of certain rites and ceremonies or of certain rules for the conduct of life, or the profession of certain beliefs. It may signify, too, the outward acts or forms in which men acknowledge and worship a divine being or beings to whom they conceive that obedience and service are due. Corresponding to these various meanings of the word religion are the varieties of use of the word religious. It may mean merely set apart for purposes connected with religion, or it may mean devout or godly, when used of a man or a community possessing some form of religion. For the purposes of the present discussion the word religious is to be taken in its broadest designation. It does not refer to any particular religion, Moslem, Christian, Buddhist, or other. It does not imply acceptance of the doctrines or beliefs of any sect or church, ancient or modern, Christian or pagan. It has no reference to the performance of any particular rites, ceremonies, or observances. It pictures only a frame of mind, or a state of feeling, possible to men and women of any church or any sect.

The religious ideal in education herein described is the combination of three ideals which are the supreme result of the best human thinking and feeling through all recorded time. These ideals are truth, beauty or loveliness, and goodness. They have been attained through the experience and example of the finest geniuses that have appeared in the long series of human generations, and have been described and recorded in biography, history, and literature. They have been arrived at through meditation and aspiration. They have been recorded in gospels, chron-

icles, annals, and epics; they have been set forth sometimes in stories or pictures of facts and actual events, but oftener in works of the imagination. They have been attained only in those nations which, like the Hebrews, Greeks, and Hindus, have had a written language in which to record their stories, philosophies, and songs. The nations or tribes which have had no literature have not developed these ideals of truth, beauty, and goodness; they have had religions, but have been incapable of forming this religious ideal in education.

This discussion assumes that the education mentioned is education as conducted in a free state precluded from maintaining an establishment of religion, and pledged to the toleration of all forms of religious belief. Civil government in the United States is subject to no ecclesiastical authority; and the various churches within its limits are subject to no civil authority in matters of belief. Government protects and aids all churches, but has itself no affiliation with any church. On the other hand, the free schools and universities, on which the education of the great mass of the people depends, are government schools supported by taxation—not by National taxation for the most part, but by State and municipal taxation. Education is therefore a great governmental function in the Republic; and when we speak of the religious ideal in education, we mean the religious ideal in the schools and universities which are supported by public taxation. Does the complete separation of Church and State which obtains everywhere in the United States shut out from the public schools and universities the religious ideal? Yes—if we mean by the religious ideal any dogmas, any prescribed rites and ceremonies, any fixed observances, any catechisms or liturgies. No—if we mean by the religious ideal truth, beauty, and goodness, personified and held up before the rising generation as standards of right feeling and right conduct. It must be admitted that this use of the word religious is comparatively new in the world; but so is religious toleration, and so is democracy. To-day the devout Moslem calls the Christian an infidel. Multitudes of devout Christians still think of

Unitarians as infidels or atheists. The synagogue Jew can hardly regard the temple Jew as a religious person at all; because the temple Jew fails to observe rites which to the synagogue Jew are of the very essence of the Hebrew religion. The Catholic Church still holds that Protestants must not be buried in consecrated ground, and that children born to parents one of whom is Catholic and the other Protestant must all be brought up Catholic. Nevertheless, religious wars and persecutions have ceased in the civilized world, and have almost ceased in the semi-civilized. The traditional views of ecclesiastical authority are no longer listened to with the same submissive respect with which they were formerly received. The most authoritative churches and the most dogmatic theologies are losing their hold on men's minds. All thoughtful persons perceive that great multitudes of people who seem to be divided among different religions in the narrow sense live by the same religious ideals in the broad sense. They reverence and aspire to truthfulness, loveliness, and goodness.

If it be admitted for the purposes of this discussion that the ideals expressed in the words truth, beauty, and goodness are the common ideals of civilized men and women, there will still remain a grave question with regard to the religious ideal in education—namely, is it practicable to teach children, younger or older, the meaning of these conceptions, and to induce them to aspire to these standards, to pursue these perfections? We know that some kinds of instruction called religious can be imparted to some children by the traditional school processes. It is possible to teach most children something about the geography of Palestine and the barbaric history of the Hebrew people before the Christian era. The Ten Commandments, the Sermon on the Mount, the Lord's Prayer, the so-called Apostles' Creed, and the Twenty-third Psalm can be committed to memory by most children. In Moslem countries almost the whole of education from the infant school through the university consists in committing to memory passages from the Koran and studying commentaries thereon. Such information and such limited selections from sacred literature, often described as religious knowledge or religious instruction, can be communicated to children and young people generation after generation with more or less profit. To be sure, the Protestant Reformation created a great diffi-

culty about this sort of religious instruction to all children, because the uniformity of instruction and discipline in the Church was lost. The advent of universal popular education created a still greater difficulty, particularly in those free states in which the churches were free and all churches were tolerated. These difficulties are of course comparatively recent in the history of the world; for the Protestant Reformation is by no means old yet, and popular education is still younger. As a matter of fact, in the United States the old-fashioned sort of religious instruction has disappeared from the public schools. It lingers only in denominational schools and Sunday-schools, and even there is at a low ebb. Shall education, then, have no religious ideal? Not if it proves possible to impart to the children in the public schools of the United States love and reverence for truth, beauty, and goodness.

Bacon called truth "the sovereign good of human nature," but distinguished between the search for truth; "which is the love-making or wooing of it," and the knowledge of truth, and the belief of truth. It should be the incessant and primary object of all the free schools which deal with children from about the sixth year to about the eighteenth to teach them how truth is to be sought for, with what difficulty it is attained, how fruitful is the knowledge of it, and how enjoyable the possession of it. In everything the child learns or does or says, the element of truthfulness should be considered. In mathematics a child comes in contact with demonstrated truth which knows no variation, but is absolute and uniform. The physical sciences even in their elements teach the indispensableness of accuracy and precision. To use successfully any instrument of precision is a lesson in truthfulness. Has this piece of board really been smoothed to a plane surface? Not if light shows between the board and a straight-edge placed across it in several different directions. Every child ought to learn at school how hard it is to ascertain a fact; how hard it is to learn any little bit of new truth. To get a vision of the way in which new truth is found is much more important for a child than to gain a knowledge of many old truths; for in after life, if the individual knows the way to truth, he will safely gain much knowledge, and, moreover, will avoid the paths of error. Experimental psychology has in recent years developed many methods of training children and young

people in telling what they saw on the instant in a simple or a complex scene, and in repeating as accurately as possible what they heard in a short conversation, and many ways of teaching them how to guard against illusions of the senses, and against vague or false descriptions or narrations concerning things seen or heard. All commercial and industrial departments of schools or universities have admirable opportunities for inculcating business honor, which is a combination of truth and justice in business. All mechanic arts schools are teaching effectively fidelity and loyalty in mechanical work, in which sentiments truth is the principal factor. A loose joint, or a rivet which does not fit, or a stitch set too near the edge, is a lie in work, and any considerable admixture of such lies will destroy both the fabric itself and its usefulness as a school lesson in truthfulness. In using history and literature as a means of developing the mental faculties and moral perceptions of the child the teacher, from the beginning to the end of the school course, ought to dwell on the presence or absence in the book used of truthfulness of representation, and on the truth to external nature and human nature of the narration or the fiction, and to make plain the difference between fact and fancy. There is an intimate connection through all human history and through each single human life between truth and freedom. As Jesus said, "Ye shall know the truth, and the truth shall make you free." There is no juster sentiment than that in the New Testament; but there is one other which is comparable with it in majesty and universality: "God is a Spirit: and they that worship him must worship him in spirit and in truth." These two sayings of Jesus are solid foundations for the doctrine that truth is one of the great elements of the religious ideal.

The next member of the trinity which constitutes the religious ideal is beauty or loveliness. Our admiration for the beautiful is sometimes based in part on its serviceableness, or its productiveness, or on the power to confer benefits or give joy which resides in the beautiful object. Thus we may delight the more in a blossoming apple tree because we look forward to a fruit for every blossom; or in the tropics we may view with all the greater satisfaction a lofty palm tree or the sturdy, spreading breadfruit tree, because each yields nourishing and delicious food for man; but on the whole the appreciation of beauty is independent of any expectation of service or

use from the beautiful object, although the beautiful object may be firmly associated in our minds with other enjoyments than those itself gives—as when a beautiful cathedral portal reminds us of the lofty emotions which multitudes of those who have passed through it have enjoyed within the cathedral walls; or when a beautiful organ case is associated in our minds with the delicious harmonies we have heard come forth from it. It is characteristic of the joys and satisfactions which love of beauty yields that they can never be in excess. Excess is impossible for that love. The love of beauty gives an enjoyment which is greatly heightened by human sympathy and fellowship; as Milton puts it:

"Beauty is nature's coin; must not be hoarded,
But must be current; and the good thereof
Consists in mutual and partaken bliss,
Unsavory in the enjoyment of itself."

It is a universal sense, natural to country dwellers and outdoor people, accessible to all except the dwellers in mediæval walled towns and modern congested cities. So injurious to human beings is deprivation of the sights and sounds of natural beauty that one of the most urgent of all social reforms during the past forty years has been the provision for city populations of reasonable access to the beauty of sky, park, and landscape. The love of beauty, or the sense of the beautiful, is a spiritual attribute of man. It rejoices not only in the actual material beauties of the external world in color, form, texture, and sound, but also in all representations or reproductions of natural beauties in speech, writing, or the arts—hence the firm hold of poetry and the fine arts on both cultivated and uncultivated people, and hence the sure development of one or more of the fine arts in any nation, some portion of which has risen out of barbarism into refined and improving conditions of life. The ideal of every art is perfection in its own kind, and hence the finest spirit in work is that of the artist who loves his work and is always trying to make it perfect. All human tasks or labors are good in proportion to their capacity to satisfy the workman's artistic aspiration toward perfection. The sense of the beautiful or the lovely is therefore something which should be developed and cultivated throughout all education. Through all school life the utmost pains should be taken to stimulate in every child love of the beautiful, to keep the sentiment pure and noble, and to give the child through its gratification genuine joy and a

satisfaction which will increase as the child's whole nature develops, and will mount as life goes on. This sentiment is an important element in the spirit of man. Fed through the bodily senses, it is essentially an ethereal and religious delight. It speaks of man's soul, and makes a large part of all human imaginings of immortal joys.

The third element in the religious ideal in education is goodness. This conception has been arrived at by the race, and is arrived at by every child, through observation and experience of tenderness, sympathy, and good will. In the mind of a child it grows gradually under the influence of mother, father, brothers and sisters, and associates. It is developed by tales of human excellence and virtue, and by the child's admiration for teachers, discoverers, and heroes. Some person or persons represent to the child goodness; and by and by literature enlarges the child's conception of human excellence and virtue by supplying numerous illustrations of personified goodness. Later, when the child has come to possess some power to separate abstract ideas from the concrete, and to make use of analogy and simile, he forms a picture of the infinite goodness called God; and this picture changes as the child's life goes on, as its knowledge widens and its experience of life increases. Thus every child passes in its own development through the several stages of the religious history of the race. This growth is going on actively through the whole school period, and continues through life in every individual who thinks and reflects, and keeps alive within him an animating intelligence and a guiding will. The growth is most rapid during the period of school life; and it should be a principal object of every school to help every day every child to discern, admire, and love goodness. If his thoughts and studies are rightly directed, the child will early discover that the good human being never lives to himself, that good will regards other human beings, that gentleness and tenderness, mother love, and the teacher's love and hopefulness flow forth from self to others. He should learn from the books he uses in school, from the school's own discipline and necessary order, that we are all "members one of another." The school should teach every child the virtue of co-operation for good objects. The public school in a republic ought to teach the lesson

of co-operation, if it teaches nothing else; for in co-operation, on the large scale and the small, lies the great hope of industrial and political progress. By a larger sympathetic inclusion, the school should teach love of country, that form of good will which comprehends great areas, and great multitudes who recognize common bonds of duty and serviceableness, and who pursue in common health, wealth, and righteousness. These teachings of the republican school must come, not through formal ethics or civics, but through the reading, history, geography, and the elements of science and art which make up the studies of the school; but also and chiefly through the manners, speech, and spiritual quality of the teachers. They must reverence truth, beauty, and goodness, and must daily manifest that reverence before their pupils.

Such, to my thinking, is the religious ideal which ought to inspire and guide public education in a state which protects all religions but prescribes no one. A generation of children taught to love truth, beauty, and goodness will possess the virtues which make human loves pure, homes sweet, and sound families, industries, and governments possible. Nevertheless, important functions will remain to the churches in all their variety. The churches must see to it that each imparts to its children, in addition to the religious training received at the public school, its own conceptions of the nature and attributes of the Deity, of the historic Christ, of ecclesiastical authority, and of the authority of the books it holds most sacred. Each church will need to teach its own history and its own peculiar thought, and to familiarize its children with its peculiar dogmas and with the rites and observances which it holds sacred. With all these instructions the free school can have nothing to do; but the families and the churches can severally build them on the firm foundations which the public school has laid in the minds and hearts of its pupils, foundations which are universal and eternal. There is a saying, attributed to Jeremy Taylor, which describes the ends of education with a dignity and completeness which makes the saying a worthy ideal for the republican free school. He wishes for every child "a mind apt to noble choices, and a heart capable of a mighty love." That should be the individualistic outcome of universal popular education.

THE FRESHMAN

BY W. R. CASTLE, JR.

ASSISTANT DEAN OF HARVARD UNIVERSITY

NO section of the community is so much maligned as the college freshman. "Just a mean freshman trick," they say in college when some outrageous piece of vandalism occurs. "The college freshman much in evidence," chorus the newspapers when in some low-class restaurant or theater a crowd of flashily dressed young men make themselves particularly obnoxious. As a rule, the freshman class was safely in bed when the incident occurred. But the individual freshmen do not resent the attacks. Quite the contrary. They are secretly pleased to be thought manly enough—to the extremely young manly and dissipated are vaguely synonymous—to be capable of such striking misdemeanors. So they cut out the articles and send them home in letters which casually explain that the charges are untrue. The pity of it is that many freshmen wonder whether, after all, it might not be fun to make them true. It is always easy to follow a trail that has been pointed out, and the descending path of vice has about it, at first, a certain exhilaration. Of the end of the path the freshman has no glimpse, and therefore does not think.

That many boys do in their first year at college take this downward trail no one can deny; but the reason given, the innate badness of the freshman soul, is far, very far from the mark. The true reason is the innate goodness of the freshman soul, its untried, untutored purity. A father hands to his toddling son a box of matches. "Here, my boy," he says, "is a box of nice new matches. If you scratch them, they will make a pretty fire. Now go and play with the matches." When the house burns and starts a conflagration and the child is killed, the world does not talk of the wickedness of the child. Rightly it cries out against the depravity of the father.

By the youth liberty is as little understood as are matches by the child, and the conflagration which may ensue through its misuse is often more disastrous than that which follows the striking of a match. There is no insurance against the contagious disease of moral degeneracy.

There is no money equivalent for the wreck of character. And yet the father

who would never think of giving matches to his six-year-old son will, ten or twelve years later, give that same boy complete freedom, and that too often without a word of warning. Now, just as liberty is a much more dangerous gift than matches, so is it a much more valuable one, and for that reason a long and serious training is necessary for its proper appreciation and its proper use. Strangely enough, this training is usually neglected at home. The boy goes wrong in college, and, says the father who has not done his duty, "You see what a pernicious place a college is!"

This is slander, but it contains just the grain of truth that should make our colleges wince. It is all very well to point out where the responsibility really lies. It is quite another matter to refuse to accept responsibility, however unjust the burden, when refusal means moral disaster. A bank may properly prosecute its defaulting cashier. The defaulter is a man, and the bank's highest duty is to its depositors. A college cannot prosecute its students. They are boys, for them the college exists, and to train them as good citizens is its only duty. It receives them potentially good. It should graduate them actively good.

Of course, theoretically and ideally, the colleges open their doors annually to groups of young men who are all thirsting for intellectual stimulus. Every student has come with a clearly defined purpose and enthusiasm for work. All the college has to do is to direct these eager young minds as effectively as its wise doctors of philosophy may be able. This is a beautiful theory. Unfortunately it does not fit the facts. The freshmen, as a class, are not thirsting for intellectual stimulus. School has let out, and they are thirsting for excitement. They want to scratch all the matches they can find, to light torches all along their festal path—torches being necessary because night is more alluring than day. They want to learn all there is to know about everything, but, for the moment, knowledge of life seems much more important than knowledge of books. Their instructors, wise young doctors, put on their spectacles and wonder helplessly at the foolishness of youth. When

you stop to think of it, almost anything would appear foolish, ludicrous even, to one who did not understand. Think how silly a man talking into a telephone would appear to an Australian bushman. But the use of telephones can be learned by any one. Not to all is given power to understand the glory of the enthusiastic foolishness of youth.

There is a sane and wise and beautifully good book by Dean Briggs entitled "School, College, and Character." It is sane and wise and good because the author is that kind of a man, a splendidly human man who has himself been young and who, in the toil of manhood, has never lost the vision of youth. He has not tried to look at the world through the opaque pages of books, but has made the world sounder and sweeter through his own knowledge, making each page of his books a lens through which others may see life purified and ennobled. And this is done, not through suppression of the evil aspects of life, but through recognition of them and through fearless strife with them. Like Browning, whom he so wonderfully elucidates in his lectures, Dean Briggs sees life whole, despises the weak soul which draws back through ignorance or through fear of sin and is forever damned because it lets escape the golden opportunity for doing good.

The first chapter of this book is entitled "Fathers, Mothers, and Freshmen." It discusses luminously the relations which ought to obtain between parents and their children, the frankness that explains reasonably and upliftingly the dangers of young manhood—drink, gambling, immorality. These are the perils of liberty, and no peril can be avoided that is not understood. Yet parents will not speak, are afraid to speak.

A mother once said to me that she was sure that, until her son read the book, he had not known there was a woman in the world less virtuous than his mother. The boy had been through the public schools of a great city, and what he had learned—for of course he had learned—had been through his senses, not, as should be the case, through his intelligence. He thought that vice was a thing to be hidden, to be whispered about, to be wondered at—not a thing to be deplored, to fight against in the open, to drag forward into the full light of public knowledge and public condemnation. He was not a bad boy; for few boys are bad. He was not

blessedly ignorant, because, even could he have gone through school blindly; ignorance at his age would not have been blessed. It would merely have been stupid, and there is no hidden virtue in stupidity. He was a typical freshman, a boy who had grown physically and mentally; not morally, because moral growth results from independent decision through knowledge, and he had never thought it necessary to come to any decision about matters in themselves secret, and therefore not to be discussed. He was thrown into the larger freedom of the college, there to test by experience the fragmentary information he had picked up in the streets. He was simply one of the thousands of ignorant boys whom the colleges are expected annually to lead to the Pierian spring. And he was not yet ready to drink.

There is a kind of nebulous theory extant in many minds that a boy brought up in moral surroundings will, as a matter of course, be moral himself. But analyze the moral surroundings; what are they but absence of ostentatious vice? The boy who has seen his drunken father beat the mother whom he adores will be less likely to misuse drink than will the boy who has never heard of its misuse. The lad who has had to leave school because his father's gambling has brought ruin on the family will probably understand the danger that lies behind the playing of cards for money. This is not a suggestion that, for the benefit of their sons, fathers should drink and gamble. It is intended to suggest that freedom from contact with vice does not constitute immunity from vice; that, lacking the object-lesson, the boy must have sane, vigorous teaching. Since this teaching is in most instances, unfortunately, not given at home by the boy's parents, whose words should have the deepest influence, it must be carried on as well as may be by any college that has as its aim the making of good citizens. This claims to be the aim of all those who control our colleges, but there are some few who assert that the duty has been fulfilled when the college has put its students through a definite number of courses. These are rigid evolutionists, believing in the survival of the fittest. They would apply the same treatment to a herd of boys that is applied in the jungle to a pack of wolves, forgetting meanwhile that the boys know not even the Law of the Jungle. And under this system not all the fittest survive. The law of human morality is complex, and often

pitiless. It is not to be learned through instinct, because instinct often points the other way. It must be taught by exposition and example, as Mowgli was taught the Jungle Law by Baloo, the bear.

The freshman must be taught through exposition and example, neither being of certain value without the other. He must have as teachers men whom he respects and wants to be like all the time—not merely when they are explaining the intricacies of the day's lesson. And just here is where the colleges too often fail. A man is engaged to teach freshmen because he has graduated with highest honors, not because he is a man who will lead and inspire others. His appointment is too often like the award of a scholarship, a prize for concentration on the printed page to the exclusion of life. He has never been to a football game, because he has never had time. His face is faded; his hair is long, to keep him from catching cold. He has no manners, because he has never associated with well-bred people, and the manners of the farm, delightful on the farm, are grotesque in the class-room or on the city street. Even as a teacher he is unsuccessful more often than not, though he seldom realizes the fact. He has learned to absorb, but not to give out, and in abstruse research he has forgotten the lucid simplicity of the elements, which is all his pupils need. As a leader out of the class-room he is merely absurd. No student would think of going to him for advice, because he has none to give. That any one should get drunk appears to him silly or disgusting—which it undoubtedly is—but his statement of the fact would prevent no one from taking another drink. Let some one speak of the attractions of chorus girls; if he does more than shudder, it will be academically to prove them unattractive by describing the only type of woman he knows well, Chaucer's Wife of Bath. Very probably in the profundities of character the chorus girl may have much in common with the Wife of Bath, but superficially she is quite different, and with the chorus girl it is the superficial that counts. Any analysis of character which omits this is therefore of no avail. It smells of books and moral maxims, whereas the theater smells of calcium lights and all sorts of other things which are fascinating because not understood. The instructor need not be an adept in musical comedy, but he should know that vulgar, multicolored, and disrepu-

table performances do drag themselves across the stages of our theaters, and that they have a distinct charm in the eyes of the freshman, who thinks that to be a man is to test the things that any gentleman avoids.

The really valuable instructor, on the other hand, is the man who has studied vigorously and played manfully; who has gone through college with open eyes, receptive mind, and clean hands; who has appreciated temptations and withstood them; who, through contact with his fellows, has been forced to give out as well as to absorb. Such young men as these would almost always make better teachers of elementary subjects; as guides in conduct, as advisers, leaders, they are the only ones who count.

Yet the colleges do not, as a rule, try to procure such men. Why? Usually these men do not plan to devote their lives to teaching. Therefore it is thought to be hard to persuade them to teach for a few years. Usually, moreover, the various departments nominate for positions, and no department is willing to give up its individual prestige for the good of the college at large. The departments want men who are experts in narrow lines, who will sometime write important monographs; and to hold these men they nominate them to teach English composition and the elements of mathematics. Meanwhile the freshman suffers. He realizes that the man who is the greatest living authority on the authorship of the "Mirrour for Magistrates" is not in the least interested in modern colloquial English, and that the mathematician who thinks he has almost solved the problem of the fourth dimension finds analytic geometry distinctly a bore. The freshman is as wide awake in the lecture-room as he is at midnight, and the instructor who fails to interest him—really to teach, not to amuse him—is at fault, not the freshman. It is quite true that he wants to know many things which he ought not to know, but he is also quite willing to learn those things for which the college stands, if only the college will present them to him humanly and through the mouths of men whom he respects.

It becomes the duty of the college, therefore, to procure such men as teachers in the elementary courses, allowing the future great scholars to teach small graduate courses, where they will associate with other bookish enthusiasts, where whatever influence they have will be properly exerted, and from

whence they will sometime, somehow, peep out from behind piles of musty books and, blinking at the garish daylight, see a girl wandering about in the spring sunshine. Then they will marry, becoming men as well as scholars, and will grow, in consequence, out of their pedantry and be at last real teachers. How many of us remember the glorious old men, our professors, who seemed inspired! They were remote because of age, and how often we wished that the young instructors with whom we came closely into contact were of their ilk. And how little we understood that these parched, prematurely old young men were the inspired professors, still in the chrysalis state, only waiting for the instinct of life to wake them. Their old age was in their youth, and their gray hairs were to bring them visions. It was none the less true, however, that when we knew them they lived in darkness, cramped within the cocoon of their learning. We suffered in consequence, and the freshmen entering our colleges to-day will suffer.

The ideal college staff for the fullest development of the youth for whom colleges exist would be made up of professors, men of profound learning whose experience of life has made them eager to pass on their knowledge; and of young men, many of whom will not cling to teaching as a profession but who are eager to rectify in still younger men the mistakes they themselves have made, and who are teachers because of their desire to be of service. In such surroundings the freshman would be inspired to work. The wisdom of the professors and the enthusiasm of the instructors would stir his imagination. He would respect the instructor who obviously was interested in teaching him the beginnings of knowledge, and he would find him a friend as well, a man not too old to repel him, a man interested in his interests, who had yet had the courage to choose the better and wiser course. Such a man would make his technical instruction a part of life—the daily theme would become unconsciously a luminous and important record of daily experience.

All this can be brought about when the presidents of our colleges take into their own hands the appointment of instructors in elementary courses. The president represents no department. His aim is the highest possible average of graduating standards. For this reason he would always consult the department and would never appoint incom-

petents. But he would realize the importance of vigorous, manly character, important in the class-rooms, still more important in the street and in the dormitories. The change would be radical—there are those who would call it subversive of college standards, unfair to the “grinds” who have devoted themselves exclusively to books for the sake of the reward of a position. Would the man who had studied passionately the science of cryptogamic botany consider himself unfairly treated if the Government failed to appoint him as an inspector of National Forest Reserves? The Government would fear that in his zeal to discover new fungi he would fail to see the trees. And yet it is equally probable that the man who has spent years in tracing the influence of German on Tudor literature would entirely ignore the importance of lucidity and directness in the modern Congressional speech. The average freshman, however, who has never heard of Skelton or the “Shippe of Fooles,” is quite rightly really interested in the expositions and arguments of Senator La Follette. This relation of study to the life about him, which is the only way to stir the average boy, is ignored by the department which seeks to reward the industry of its pet students. The vast majority of college boys are going out to be business men, professional men, not teachers, and to train them to be effective is the reason for their education. This the president of the college realizes keenly; this the departments know, but often ignore.

There remains still the fancied difficulty of procuring proper young men. That difficulty lies, however, not in lack of men but in lack of opportunity for them. Once the opportunity of real service is created, there will be applicants enough, in spite of the prevalent belief that every college graduate wants to get to work as soon as possible, and that he will be unwilling to “waste” a year or two in teaching after his graduation. This is not true. Many a time have young men said to me: “I would give anything to stay on here for a while. I know the dangers and the mistakes that fellows make because there is no one to tell them not to. I wish I could help out, but, as I am not going to teach all my life, I suppose there is no chance of getting a job just for a couple of years.” No, there is not. The college does not recognize in such unselfish desire its opportunity. For the young American is unselfish. He wants responsibility. He wants to help, to

save other fellows' younger brothers from disaster, to protect his college from the attacks of neglectful fathers, because he knows his own young shoulders are strong enough to bear other people's burdens.

The dangers in college are not the dangers of college. They are the dangers of youth. They may best be averted by the wisdom of parents, but the wisdom of most parents must be replaced by the wisdom of the college. There must be advice, there must be example; above all, there must be co-operation between students and instructors. The

character of the student body, infinitely varied, yet bound together by an omnipresent curiosity about everything under the sun and under the arc-light, is one that, in the nature of youth, is fixed. This character can be brought to full function only through the co-operation of the professors who now reach down helpful hands from the remoteness of what, to the freshman, is old age, and through a corps of young instructors, more intimate, vigorous, sound, filled with the spirit of helpfulness—a corps which the colleges should, and usually do not, provide.

CONVIVIALITY THROUGH THE AGES

BY JOHN P. MAHAFFY

AUTHOR OF "GREEK SOCIAL LIFE," "THE ART OF CONVERSATION," ETC., ETC.

HORACE, in a well-known passage of his *Ars Poetica*, makes the first starting-point of civilization to consist in common meals, in men's eating together peaceably instead of devouring their prey alone in dread of hostile interference. *Agrestes homines—victu fædo deterruit Orpheus, dictus ob hoc lenire tigres rabidosque leones*, and he goes on to say how Amphion's lyre, that made the woods and the rocks to accompany him in orderly procession, was but another poetic expression for the same thing. Man could make no progress till he became social, and the most obvious way to make him social was to promote common and therefore more refined meals. The carnivorous animals may go hunting together, but when the prey is secured each becomes the enemy of his neighbor, and retires with whatever portion he can seize to devour it without interference. That is the primitive condition which Orpheus is supposed to have transformed. My old friend Dr. Houghton used to say that it was still possible to see survivals of it among civilized men. It is the practice in some clubs or societies to serve at dinner a course of marrow-bones. The instant each man is helped conversation suddenly stops, for each is absorbed in scooping out the contents, and looking with jealousy to see whether his neighbor has been more fortunate in the distribution. The reverting to the simplest carnivorous food of savage man arouses the dormant instincts of that primitive condition, and for

the moment mars the social harmony which Orpheus and Amphion introduced by their genius.

Up to the present day the English language, though it uses the word *conviviality*, has not adopted any term for the members of a company who join in a common feast. We have chum, schoolmate, bed-fellow, and the like, but no word in use for what might be called *table-mate*; guest is both too wide in sense and too narrow, for it includes the host, who is a *convive*. The French, on the other hand, who are *convive* in this sense every day, avoid *convivialité*, though *convivial* is a correct French adjective.

But let us not delay over the word, and proceed to consider conviviality in its various stages, so far as we can trace it through the ages. It has, of course, a material, and it has also a spiritual, side. The former is the food and drink set upon the table, the latter the enhancements of the meal by music, recitation, conversation, as well as the intermediate elements of ornamental serving, which frames the whole in flowers, serves it on precious plate, compels the guests to adorn themselves in harmony with the rest, and so makes this moment in human life one of the most dignified, as well as one of the most agreeable, we can attain. For it delights many appetites and higher tastes at the same time. It is like an orchestral combination in which several kinds of instruments play their part. The most essential and primitive in the case

of conviviality are food and drink; and it is interesting to consider how the opinions of men in various ages have changed in their estimates of what is the best of each to promote conviviality.

The first condition among savages, and among the ruder classes of to-day which still retain some savage tastes, is to have ample quantity. The old adage, "Enough is as good as a feast," implies that the latter is distinguished by superabundance. If our governors in the Pacific islands desire to entertain savages, they supply them with as much as they can possibly eat; and it is wonderful what the capacity of the human frame is in this respect. But even in the most fashionable feast of to-day there is always a great deal too much provided, with this modern excuse, that its variety admits of selection on the part of the guests. There was also an ancient habit, not yet extinct, to leave all that remained to the servants and retainers who had attended the guests, and so it was part of princely hospitality to satisfy a quantity of inferiors with the same luxuries as had been served up for the most honorable of the invited.

With regard to quality, there is of course the primary distinction between animal and vegetable food. Fish (including shellfish) occupies an intermediate position, and has been subject to the most extraordinary variations in the esteem of men. Often despised, it has often again taken a high place among human luxuries. Even in the same society, or in sections of the same society, one kind is at one time regarded with disgust, while at another time the same kind is eagerly sought after. A very curious example is afforded by the eel-fisheries of Ireland. When an Irishman is told for the first time that the eel-fishery of the Erne or of the Bann is worth an annual £4,000, he is amazed, for he is sure that there are not £10 worth of eels eaten in all Ireland in the same time. The whole produce goes to Great Britain. There are even villages on the western seacoast of Ireland where the people will live on limpet and on seaweed, rather than on the turbot and soles which they can readily catch, because it is their immemorial habit to eat only round fish, and the flat are an abomination.

Returning to meat and vegetable food, primitive men were very early divided into hunters and tillers of the ground; the former living on the game they could kill, the latter using the edible roots and the fruits that grow

naturally and can be increased by culture. Of course the exchange of the one for the other must very soon have become habitual. There are still in the Solomons (Western Pacific) barter-markets held in shallow water by the women of mountain tribes who collect roots, and sea dwellers who in small islands live on fish. The armed men in boats and on the shore watch the market with savage eagerness, longing to eat not only the goods but their owners; yet the mountaineers no more think of making a raft and invading the neighboring island than if they were cows or sheep. But I am here concerned only with the early exchange of animal and vegetable food. A good feast would, therefore, consist of both, in due proportions, wholly determined by the fashion of the age and of society.

Such variations in this respect are to be found not only in contemporary societies separated by space, but in the same society at long intervals of time. The case of the Greeks is very curious and instructive. Homer was the Bible of the Greeks, to many of them a verbally inspired book, which could not possibly err. But if any Attic gentleman had, in accordance with this oracle, invited his friends to a Homeric banquet, they would have shuddered with disgust. Instead of great joints of roast meat, with bread, and no other course to relieve it, the historical Greek ate very little meat—whether game or victim, as he expressed it—and thought fish, vegetables, and fruit his natural diet. Let it not be said that the heroes of the Iliad were in campaign, and far from their home luxuries and their artistic cooks. In the Odyssey the luxurious sailors have made themselves perfectly at home in the palace of Odysseus, and yet the diet is not different—it is a great coarse meat diet, such as that of a northern hunting nation, without the varieties of fish or vegetables, though with plenty of wine.

There is, of course, much reason for these strong contrasts to be found in climate. To southern races, or rather races dwelling in hot climates, meat is both difficult to keep and not easy to digest. The very fires required to cook it are an expense and an inconvenience. Hence such races will prefer fruit and vegetables, and, above all, vegetable oils, such as that of the olive, to the animal equivalents.

These are the natural contrasts which have governed the question of food in the conviviality of the ages—ample quantity, and, as

civilization advanced, increasing variety. We know, for example, how, under the Roman Empire, when men became millionaires as they now do in America, the world was ransacked for curious viands, valued, we may be sure, not for their excellence, but for their rarity. The supper of Nasidienus in Horace, and the feast of Trimalchio in Petronius, are detailed and amusing accounts of what such luxury sought to attain. The eight wild boars which Plutarch's uncle saw in Cleopatra's kitchen, in various stages of roasting, afford another example. The company were but twelve, but they dined when caprice dictated; and the dinner must be done to perfection at any moment during the evening. Hence eight dinners were successively cooked, and as each proved premature for the appetite or fancy of the guests, it was set aside, and was doubtless the perquisite of the servants.

With the collapse of the western Roman Empire and the advent of ruder and fresher races, these extravagances of a jaded and decadent civilization disappeared; and we come back, in the early Middle Ages, to the rude feasting of the Homeric heroes, with but little difference, so thoroughly do similar vices produce similar ideas in the average of mankind. When we come to the Renaissance, and the attempt to make refinement the distinctive feature in a banquet, there is the most curious combination of wild extravagance, of absurd superfluity, of artificial splendor, marking the age as one of very imperfect culture. The menu of royal feasts, such as those of Henry VIII or Charles V, or even of a grandee like Elizabeth's Lord Burleigh, will amply illustrate the truth of this remark. Such entertainments would produce anything but conviviality now, and we may well congratulate ourselves that we live in an age when a display of quantity upon the table rather mars than makes an appetite in the guests.

The change is most obvious when we consider the altered position of the cook as a member of society. At first a pure servant, he gradually rises to the position of an artist who commands a high salary and great consideration. We see this change in the cooks of the middle comedy at Athens (time of Alexander the Great), and we have it again now, when certain great houses in London are not more noted for their other splendors than for the excellence of their cooks. It has become true that the cook is an artist, in the same sense, though not in so high a degree, as the

musician or the painter. If the latter be offended at such a statement, I will put them a case. Suppose that two hosts were known to entertain their guests, the one with bad food and delicious music, the other with delicious food and bad music, which of them would be the more popular? Seeing that the pleasure of the palate is far more widely diffused than the pleasure of the ear (in music), the exquisite food would certainly win in the contest. Why the sense of taste, whose pleasures are almost universal in man from his infancy to old age, should rank lower than the pleasures of hearing or sight is a philosophical problem which need not here be discussed.

We have in our age another development, which is possibly quite peculiar to modern times, though indeed it is hard to say that there is anything in our society which has not been thought out and practiced ages ago by others. It is the admission of two meals in the day to the rank of convivial meals. As men and women do not depend on one huge meal, but on at least two smaller ones daily, so it has become usual to invite guests to luncheon, or *déjeuner*, and exercise hospitality then, as well as at the late meal called supper or dinner. But if modern men and women eat more at midday, they certainly drink more in the evening; and so the early meal has never yet attained the reputation for conviviality which is reserved for the more brilliant and more leisurely dinner. Also, as few modern people sit down hungry to late dinners, that meal has rightly become more elegant than solid, and more a matter of society than of appeasing the appetite.

But it is time for us to leave the question of food as an element in conviviality, and come to the more interesting history of drink from the same point of view. The passage from drink as a mere necessity for quenching thirst to drink as a stimulant, adding greatly to the joys of life, is very momentous in the history of our subject, and took place when the art of producing strong liquor by fermentation dawned upon men. This discovery has been made in many distinct parts of the world, and even among primitive people, so that it seems almost natural to man. The kava bowl of the Samoans is a still existing but a very primitive example, and we might fairly assume that no society of men reached civilization without making the discovery. That was also the opinion of the author of Genesis, who represents the patri-

arch Noah, when he became a husbandman and planted vines, finding out the effects of strong drink apparently by accident, and not from the desire of committing any vicious excess. The inspired author also speaks of this use of the grape as a discovery suddenly made, and this is more than probable when we compare the legend of the Greeks about Dionysus, and the fact that the vine was not widely distributed as an indigenous plant.

But it would be a great mistake to think that men depended on the vine for fermented liquor even in eastern Europe and Asia. For we have ample evidence that cereals were in use for this purpose thousands of years earlier. Any one who has studied the scenes of life and society presented to us on the Egyptian monuments knows that, among the various evidences of conviviality, we have even great ladies, in full dress, overcome by the effects of strong drink. I need not dilate upon the very realistic details of some of these pictures. We know also that while the vine, and the use of the grape for wine, were known long ago—the story of Joseph and the king's chief butler is familiar to us all—this was not the earliest or the most universal sort of fermented liquor used in Egypt. There are frequent notices of the production of a drink called *haq* from barley or some other grain, and we have in later days many allusions to the control of this industry. We have even found, under the Ptolemies, a family called Smith ($\Sigma\mu\theta$) who may justly be called a company of brewers.

We may well be asked what evidence there is that this industry was really ancient. It is only quite recently that such evidence is supplied us by a learned man, Dr. Hrozný, of Vienna.

In the first place, *haq* has no known derivation in the Egyptian language, and may therefore be presumed a foreign word imported with the thing it designates. Where, then, did it come from? It is shown in the learned article referred to that it came from Babylonia, where we find not only the word, but a description of its manufacture from malt, *i. e.*, cakes of rye or barley fermented by being partially baked and steeped in water. This whole industry can be proved from documents as old as 2800 B.C., and is probably vastly older. There is evidence, too, that various sorts of this beer, stronger and weaker, were made, and for the purpose of

stimulating rather than nourishing. Here, then, is the very oldest evidence we have that the earliest cultivated societies knew the social value of strong drinks—"wine that maketh glad the heart of man"—so that this element in conviviality is as old as the hills.

Coming down to the region of classical and Hebrew history, we find the use of wine always common, and at feasts. Nations living in hot and dry climates have not the temptations to excess that are found in cold and wet regions. Yet, for all that, we have not only the Egyptian pictures referred to, but we find in the Proverbs of Solomon many warnings against the seduction of strong wine. The drinking-party in Plato's "Symposium" goes on all night; and if Greek tables had had legs like ours, the whole party (except Socrates with his very strong head) would have been literally under the table. The northern barbarians, Thracians and the like, drank pure wine, and taxed the endurance of Greeks who visited them; just as an Irish or Scotch country squire a century ago would have taxed the strength of a French or Italian gentleman. For both Greeks and Romans drank wine mixed with water; and hence perhaps at no time were wines of immense price produced at table, as has become the case in modern Europe. Even now almost all the great vintages are produced north of the Alps. In fact, the highest quality in a Greek or Roman feast soon came to consist in rare rather than abundant food, in precious unguents far more costly than the wines, and in rich plate and hangings to ornament the dining-room. We are here as far removed as possible from the ideal of the eighteenth and nineteenth centuries, at least in rural Great Britain and Ireland, where the simplest and even poorest dinner was readily excused if the wine was of the first quality, and, *contra*, no splendor of food would save a host from execration if the liquor he provided did not taste well or if it affected the health of the guests next day. Of course, when men drank a great deal at and after dinner, the providing of sound and wholesome wine was the very first condition to be satisfied. Apart from excesses and abuses, there is no doubt that this importance of wine was to promote conviviality. There were, of course, rude exceptions even in the most social circles, as when an old Irish toper complained that a feast was not at all pleasant because "there was a terrible amount of talk going on, and we only

drank half a bottle a man. Now last week," he added, "I was at another party, where we sat for three hours and drank a bottle and a half a man, and you could have heard a pin drop in the room all the time. That's what I call a delightful evening"!

Food and drink are the material essentials; when we come to adjuncts, there are the material, such as furniture, flowers, glass, and the like, which may be very briefly discussed, and the spiritual, on which volumes have been written. Nothing can equal the supreme value of brilliant or interesting conversation at a feast; it even makes men and women forget their material wants. The French salons of the eighteenth century were, at their best, entertainments where the most trifling refreshments were served, nor are these mentioned as of any importance. People came to talk and to hear good talk, as if it were "meat and drink and clothin' for all mankind." This phrase is from a eulogy of Irish whisky, which, among certain Irish buckeens, took that lofty place.

The effects of material appointments, which we will briefly consider, are not always favorable to true conviviality. The gradual growth of elegance in the surroundings of a feast has advanced from the early efforts of the first refined men to escape the unpleasant details which the preparation of a feast implies, to the great outlays of mediæval and of modern banquets, not only in delicacies of meat and drink, but in rich hangings, glittering plate and glass, gay liveries, and so on—all of which may display either the desire of the host to do honor to his guests or to show honor to himself, but hardly in any case to promote conviviality. There are other good qualities which are so promoted, and these are not to be undervalued. Elegance of dress has no small effect on elegance of manners, nor have I ever seen a people wearing a beautiful costume who failed to be dignified and gracious in their address, even when they were marauders or brigands. It was an instinctive feeling of this kind which made kings dress their soldiers in gay and splendid uniforms. To run away in such costumes would be ridiculous as well as disgraceful—a safeguard of the soldier's honor which is too often forgotten by the modern advocates of sobriety and economy in military clothes. The rich appointment of a feast, just like the habit of wearing a ceremonial dress—we call it evening dress—has its effect in making conversation smoother and more refined, and

so far is an auxiliary to the best conviviality. Beautiful plate and flowers on the table also afford a starting-point for conversation, and are thus a great aid to such as find it difficult to pull up the anchor and let themselves drift into the stream of talk which ripples around them. Even when the host is guilty of ostentation, and talks too much about his wines and his treasures, the rising feeling of revolt against this vulgarity sharpens the tongue, and makes men say better things than they would when under no provocation—*asides*, of course, which the host neither hears nor suspects.

In fact, there is nothing at a feast that may not promote or check conviviality. We shall come presently to the question of drink; but even food has more influence than most of us imagine. There are few humane people who have been afflicted by the sight of cattle and sheep and birds being driven, not without cruelty and heartlessness, to their slaughter, to whom the vegetarian theory is not in itself attractive. It certainly has been so to me. But if, in consequence, you go into a vegetarian restaurant, what do you see? At the sparsely tenanted tables solitary figures whom you recognize at first sight to be *cranks*. I know no proper English word to describe them. The last thing you would ascribe to them would be any vestige of a convivial turn. They are generally solemn, lugubrious, taciturn; bent on preaching their doctrine, which is logically most commendable, but in practice (like female suffrage) not likely to promote social happiness.

The very same line of argument, however, used to be urged against the theory of strict temperance or abstinence from strong drink, by those who held firmly that without "wine which maketh glad the heart of man" conviviality could not exist. I myself was brought up in that belief, and have seen many instances where the introduction of wine to a dull company—the first glass of champagne, for instance—opened their hearts, unbound their lips, and turned the assembly from dullness into gayety. And I have often thought that a world of water-drinkers would be a very sad world; yet I, too, in my long life, have met most fascinating men among such abstainers. I will not cite the living; but the late Lord Dufferin and Mr. A. M. Sullivan were as agreeable as any of their time; so was the late Dean Dickinson—I am quoting Irish examples—and yet all of them were habitual abstainers from all strong drink.

Within the last thirty years a great wave of temperance has invaded good society in Europe, so that a large section of the population in England, Ireland, perhaps Germany, and certainly Norway and Sweden, no longer take any spirituous liquors. Whether conviviality will suffer by this change is a large question, to which I shall not attempt an answer.

There are other adjuncts to a feast which are sure to take the place of true conviviality, as much so as if they were deliberately intended to do so; and I therefore mention them only to warn hosts against them. One is the performance of music at dinner, which cannot but destroy or impair true conviviality. If it be loud, it makes talking impossible or very laborious; if it be very good, it absorbs the attention of the musical guest and makes him forget his dinner and dislike the interruption of conversation. At no large dinner, where there is of necessity much noise, is a band better than an outrage upon conviviality.

For, after all, the main addition to eating

and drinking, nay, even the main object, to which eating and drinking should only be stimulants, must always be social converse, the meeting of mind with mind, the hearing what others have to say, and telling them in exchange that which is pleasant, if not instructive. In Homeric days the duty was consigned to a bard or minstrel, who recited the adventures of heroes to the listening and drinking company when eating had concluded. Such entertainments of a company by a single performer are still common; they cannot be called conviviality. The very essence of this is conversation, stimulated by the adjuncts we have discussed; and it is indeed strange that so great and vital a force in the happiness of man has not been more carefully studied. It is, of course, a subject too large for the mere conclusion of this essay, and I desist from writing about it all the more readily as I have set down my thoughts upon the subject, and even analyzed it, in a book of mine on Conversation, which any reader can easily obtain.

THE BRAZIL OF TO-DAY

BY ELBERT F. BALDWIN

NOT long ago the Brazilian Government appropriated a large sum of money towards the expense of Mr. Savage Lander's expedition to traverse the region between the Araguaya and Madeira Rivers. Of the country to be visited and its Indian inhabitants practically nothing was known. The land lies in the State of Matto Grosso—"dense forest"—four times the size of France. We hardly realize how large the Brazilian States are until we make some such comparison. Nor do we realize the size of Brazil itself until we repeat to ourselves that it is larger than the United States. Indeed, as Mr. John Barrett, Director-General of the Panama-American Union, says in his recent timely volume¹ on that subject, there could be placed within Brazilian boundaries all the connected area of the United States with nearly enough room left for the German Empire!

Four hundred years ago white men first

penetrated into Matto Grosso. Yet to-day it remains practically all forest, for the most part unexplored. While this is an extreme case, Mr. Winter in his readable "Brazil and Her People of To-Day"¹ tells us that almost the entire country is claimed by families who have never set foot in it, and that the maps are chiefly guesswork.

The Brazil of to-day is like our original thirteen colonies; the developed part is mostly a fringe along the four thousand miles of coast, along the twenty-five hundred miles on the Amazon over which ocean steamers from America and Europe may run, and in the southernmost provinces—climatically the most temperate. For the country served by the twenty thousand miles of tributaries to the Amazon, however—waterways which, as Mr. Barrett informs us, may be used for barges drawing nine feet of water—and indeed for all Brazil, there are less than six inhabitants to the square mile. Contrast this

¹ The Pan-American Union. By John Barrett. Munder-Thomson Press, Baltimore, Maryland.

¹ Brazil and Her People of To-Day. By Nevil O. Winter. L. C. Page & Co., Boston. \$3.

with our thirty! But the Brazilian nation is in an enviable position. Mr. Oakenfull, in his book "Brazil in 1910"¹ points out that the nation's conquests have been won by arbitration, not war; moreover, it has settled almost all its frontier questions, and is now able to turn its attention to internal development; this is proceeding at a well-nigh inconceivable pace. Mr. Winter shows that there is scarcely an article useful for food or raiment that cannot be profitably raised within the country's borders.

What, then, of the Brazil of the future? Long before the end of the present century, prophesies Mr. Winter, Brazil will have become one of the greatest sources of the world's food supplies. Indeed, she already grows three-fourths of the world's coffee. As M. Denis shows in his capital work of reference,² sugar is no longer in the first rank of Brazilian exports. Two other agricultural, or rather natural, products are also of great importance as exports: rubber, which the basin of the Amazon exports to Europe and to the United States, and the maté leaf, which Paraná sells to the other South American countries. Maté is to Brazil, Uruguay, Paraguay, Argentina, and Chile, says Mr. Oakenfull, what tea is to Europe. To these we must add, as exports, hides and hardwoods, cocoa and cotton. M. Denis adds that it is doubtful if any country is in a better position than Brazil to grow cotton profitably, and the demand is likely to exceed the supply for many years to come. M. Denis probably means any undeveloped country. This would leave our own country out of consideration. It is interesting also to note that, while the cocoanut tree is not a native of Brazil, it has been acclimatized there so long that to-day Brazil claims to have more cocoanut trees than any other country in the world.

In the domain of Brazilian imports England and Germany are rivals, as they are throughout Latin America. Just now the contest seems more marked in Argentina than in Brazil. According to Mr. Winter, England has invested about two billion dollars in Argentina, and in Brazil \$650,000,000. These figures seem excessive for Argentina, and not nearly high enough for Brazil. But, in any event, in both countries British investments are in undertakings that have helped to develop natural resources, and much of the invest-

ments are under Government guarantee. Germany has not more than half as much money invested, but her representatives have been making serious inroads on British commerce.

But how about *our* commercial aggressiveness? In South America in general, and particularly in Brazil, it is often noticeable by its absence. We do not seem yet to have awakened to the possibilities of Brazilian commerce. Mr. Bingham, in his instructive "Across South America,"³ says that it is just the sort of market for us, for "here we can dispose of our manufacturing products and purchase what will not grow at home." We buy, it is true, about a third of Brazil's exports, but we furnish only an eighth of Brazil's imports.

Americans look in vain, adds Mr. Bingham, for great American commercial houses like those which mark the presence of English, French, and German enterprise. Nevertheless, we have done some things. "The electric car line with its American equipment gives a promise of things hoped for. And there is a decided air of friendliness toward Americans on the part of the Brazilians whom one meets on the streets and in the shops. There is none of that 'chip on the shoulder' attitude which the Argentine likes to exhibit towards the citizens of the United States of North America. The Brazilian appears to realize that the Americans are his best customers, and he is desirous of maintaining the most friendly relations with us." Americans and Canadians have built, for instance, the street railways of Rio de Janeiro, the capital, and are to build a half-million-dollar ship-repair yard there. Moreover—

The American drummer has been down this way with some lines of American goods. Through windows where lovers have whispered sweet words to willing ears for centuries there comes the busy clatter of the American sewing-machine; on the coffee plantations, and even in the rubber camps, Indians, Negroes, and whites listen to the quavering and oftentimes grating tones of the American phonograph; in stores where the shopkeeper and clerk sit listlessly, as though not caring whether you buy or not, the cash is guarded by the unerring treasurer, the American cash register, and the goods are oftentimes weighed on an American computing scale; dark-eyed and dark-complexioned men pound at the keys of the American typewriters, and the machine is sometimes as erring in its spelling of Portuguese as English in our

¹ Brazil in 1910. By J. C. Oakenfull. R. White Stevens, Plymouth, England.

² Brazil. By Pierre Denis. Translated by Bernard Miall. Charles Scribner's Sons, New York. \$3.

³ Across South America. By Hiram Bingham. Houghton Mifflin Company, Boston. \$3.50.

own land; American farming implements may be seen rusting in the weather, just as they are neglected by our farmers in Oklahoma and Kansas; children are sometimes hauled around in little American perambulators or express wagons; and cans which have held the products of the great oil trust are now used to carry water from the public fountains. The Yankee medicine-man has been here, although the familiar terms of "Pink Pills for Pale People," and other household words, are scarcely recognizable when translated into Portuguese. On the billboards and on walls that are centuries old—and there are many—one will see the familiar picture of a boy with a mountain codfish on his back, and the message that this medicine will lay flesh on the back of the thinnest Brazilian. American windmills turn around at the beckoning of the Atlantic breezes, and American-built engines pull the high-tariffed freight over the tortuous curves of the Brazilian railways.

As a supposedly commercial people, we may have a certain complacent feeling as we read of this North American penetration of South America. But it is far from being a real measure of the United States of America's commercial strength. That strength in Brazil ought to be equal to England's or Germany's. Why is it not?

Primarily, because we have needed to employ our capital at home, not abroad. We have needed to develop our own country, not Brazil. But even if our own country were fully developed, the greater security offered to investors would lead them to place their money in North, rather than South, America.

Nevertheless, our outlook is being enlarged. Our output of manufactures is now so great that we must seek markets abroad. But, though farther off, the South American market is potentially no less valuable. We have not grasped the commercial opportunity it affords us as we have grasped the Canadian opportunity.

This is due, first, to the fact that we instinctively comprehend a people racially like ourselves, as are the Canadians. We do not quickly comprehend the Latin nature. We are not as alive as we should be to Latin traditions and habits of courtesy, patience, poise, dignity. Indeed, we are too apt to interpret these qualities as merely flamboyance, easy-goingness, laziness, and "side." Hence in doing business with South Americans we have hardly yet realized that it is not possible to transact affairs in the same way as at home, for with the Latins leisureliness seems second nature. European salesmen in South America naturally understand the Latin nature better than we do, and cater to it. And they are right. For if South American

business is worth cultivating at all, it is worth getting in the proper way—the only way.

Another reason for our lack of commercial progress in South America is because our commercial travelers there are unable to compete with the expert linguists who come out from Europe. Our agents are not any too familiar with Spanish—spoken everywhere in Latin America save Brazil—and are less familiar with Portuguese, the language of Brazil. North American manufacturers even send catalogues to Brazil printed in Spanish, not knowing that in this case the people resent them and throw them away.

In the third place, our goods should be better packed. An object-lesson to American manufacturers is found in the care with which European manufacturers send out their goods. Everything is done to prevent breakage and damage. American manufacturers, on the other hand, are apt to pack their goods as if for a short shipment at home; apparently they do not consider the longer and harder handling to which the goods are likely to be subjected.

Fourthly, the fact has not yet been fully recognized that only by having commercial agents on the ground is there opportunity for obtaining concessions and franchises, especially in manufacturing. As Mr. Oakenfull points out, there are openings for all kinds of factories, works, and mills. Inducements are continually offered by various municipalities, such as free sites, lighting, power for a period, and exemption from local taxes. Owing to the great number of waterfalls in Brazil, the opening for electrical works is peculiarly inviting.

In the fifth place, still more important than commercial travelers in a country like Brazil is the establishment of agencies where goods may be attractively displayed. Where are such American agencies?

In the sixth place, we have no American bank in South America. In Brazil alone British and German banks have branches in Rio, Bahia, Pernambuco, Pará, Manaus, São Paulo, Santos, and Porto Alegre. They "are doing an extremely profitable business owing to the heavy rates of interest charged," says M. Denis, and are, as Mr. Winter declares, great aids to Brazilian business men. "Furthermore, all of these banks make money and pay large dividends to their stockholders."

Seventhly, our transportation facilities from North America might be improved. The

Brazilians cannot understand why they see no American banks and no American steamship lines. Our flag never appears in their ports, says Mr. Bingham, except as it is carried by a man-of-war or an antiquated wooden vessel, and to their minds this is proof conclusive that the American who claims that his country is one of the most important commercial nations in the world is merely bluffing. Though Rio is 4,750 miles from New York, it has hitherto been really easier to go to Brazil by way of Europe, despite the fact that Rio is a little over five thousand miles from either Southampton or Genoa, and about fifty-five hundred from Bremen or Hamburg. It is no longer necessary, however, to travel to Brazil by the way of Europe, for the latter takes longer, and, so Mr. Winter avers, is no more comfortable. The Lamport steamers make the trip from New York to Rio in sixteen to seventeen days, about the same time as the best boats from Southampton. Thus the passenger saves the time consumed in the voyage to Europe. Like many another observer, Mr. Winter would have us establish a North American line of boats to South American ports, either by subsidy or by payment for better mail service, so that there would be not only a more frequent but a quicker service. Before we embark on a policy of more class legislation, let us remove present obstructions to the development of American shipping by repealing our absurd and obsolete navigation laws, so that an American, like a German, may buy his ships in the cheapest and best markets anywhere in the world. At present American ships are trebly handicapped in competing with English and German craft. First, it costs us more to build ships; second, it costs us more to man ships; third, we prohibit the American flag from flying on a vessel unless that vessel has been built in this country or has been admitted to register by Act of Congress.

Finally, we should give to the Brazilian people and to all Latin America a different impression of North Americans. The impression they now get is twisted, one-sided, unfair. Mr. Lay, our Consul-General at Rio, informs me that "the Brazilians receive only reports of our lynchings, murders, and divorces, and little or nothing of our industrial advances. On the other hand, they are fully informed of European manufacturing achievements. Cable news is furnished by a Paris agency."

Turning from the department of commerce

to that of education, there is at least equal need for North American influence, since none of the Brazilian States have compulsory education laws. Aside from this, the more restricted position of woman in Latin America calls for special attention, and this is given, in addition to Brazilian educational facilities, by the Presbyterian, Methodist, and Baptist workers from North America. But, as has been repeatedly urged by *The Outlook*, there is increasing necessity for an interchange of professors between the University of Rio and some North American university, on some such plan as that existing between Harvard and the University of Berlin.

Turning to religion, it is gratifying to note the work of the Young Men's Christian Association in a number of cities. Mr. Winter calls attention to the field for that particular work in a land where there is much religious indifference among the men; they might be induced to enter an Association building where they would not go into a church.

Many Latin-Americans, I might add, do not seem to be able to believe that the Monroe Doctrine means an absolutely unselfish policy on our part. Certainly it has caused not a little political jingoism among their politicians. In every instance where our State Department interferes in Latin-American politics some chauvinistic element takes advantage of the fact to make capital for itself; and, what is worse, not a few foreigners, fearing American political and commercial influence, do not hesitate to add their own caustic comment. Indeed, Mr. Winter even queries whether the Monroe Doctrine may not have wrought more harm than benefit to American supremacy in South America. I do not believe that the Doctrine has harmed rather than benefited our influence as a whole in the countries south of us. But, be that as it may, it is doubtless true that in Brazil, more than in any other Latin-American country, there may be found a peculiar sensitiveness to this or any other outside influence, because the Brazilian, more than any other Latin-American, is peculiarly independent in all his ideas, whether of industry or commerce, politics or religion. It should not be forgotten that, though Brazil abolished slavery only twenty-three years ago and changed from a monarchy to a republic only twenty-two years ago, both of these changes were accomplished without bloodshed; moreover, Brazil is the only South American country whose independence has been emphasized by the separation of Church and State.

THE SPECTATOR

A WIDE stretch of meadows and marshes down to the salt water, a wide straight road toward it, and crowds tramping along in holiday fashion—that was the Spectator's first impression of the Aero Meet. The sky was gray and lowering, but there was no wind. Therefore it was a fine day, by aviation standards. The crowd evidently thought so, for it filled the trains and the roads. Much of it was not aiming for the aviation field, but for points of vantage outside. A baseball fan must get on to the bleachers, by hook or by crook; but the aviation fan has a larger choice, for aviation is a supremely public sport. Any one within a mile of a meet, with a good pair of field-glasses, or even with an ordinarily acute pair of eyes, can see the flights of the bird-men most satisfactorily. Therefore the early comers, picking out good banks by the roadside or comfortable spots on the beach, needed no admission fee. Scores of automobiles, driven by economical lovers of sport, drew up along a rise of the road, and parked there. The whole country, as far as eye could see, was variegated by clumps of people, while on the salt water the white sloops floated like a swarm of butterflies on a country road.

Yet the throng going to the aviation field packed closer and closer, so that there was a steady crush at the gate. By the side of the road a long row of shacks stood ready to supply the passing thousands with hot frankfurters, ham sandwiches, popcorn, pie, ice-cream, chewing-gum, flags, canes, medals, and a large assortment of other attractions. The Spectator felt greatly drawn to a much-advertised delicacy announced at nearly every booth—"Smex Pies"—but he reflected that no pie could possibly be as good as that sounded, and besides he wasn't hungry, so he refrained. "Here's your hot peanuts!" cried one darting and strident boy. "Here's your ice-cold chewing-gum!" shouted another, not to be outdone. The crowd bought impartially—anything eatable can be sold to that kind of a crowd, by that kind of a boy. Bearing along peanuts, chewing-gum, sandwiches, *et al.*, the mass surged on, on both sides of the road, while the middle was filled with every kind of vehicle from an automobile to a wheelbarrow, all making for the gates.

There was plenty of room for them to spread. The vast field stretched out to the water, with the big grand stand, the parked space for automobiles, the pylons, and the hangar as mere dots on its surface. Everything about an aero meet is airy and fragile, so to speak. The

grand stand can have no top, or how could one see the altitude speed contests? The Spectator remembers a recent cartoon of the proper way to build an aviation grand stand—a long, steep slope, like a gable roof, with cleats to hold the occupants, so that they can lie flat back, and use their glasses. It is really the only way, for the present chair is utterly inadequate for sky-gazing. The band, in front, close up against the wire-netted fence that apparently protects the public from the performers (but that would surely yield like gossamer before an errant aeroplane), was keeping up the liveliest of tunes, and flags were flying everywhere—on the judges' stand, the score-board, and the hangar.

Hangar is a most attractive name. It sounds technical and mysterious. The Spectator had always wanted to inspect a hangar. Now, as he walked toward it, he perceived that it was simply an airy nothing—mere open-tented sheds of canvas in a double line like the midway of a circus. No partitions shut off the various aeroplanes from each other. They stood side by side, like buggies under a country church shed, and not much bigger at the first casual glance. Slight, keen-faced young men, many of them in their shirt-sleeves, were busy among them, oiling, screwing, testing, and at last running them out on their neat little rubber-tired wheels into the open track between the two tent-sheds. Over every peaked point but two of the canvas roofs floated an American flag. The Union Jack flew from Sopwith's tent-pole, and from the individual and somewhat larger shed where Grahame-White's Nieuport monoplane was housed. It was being run out just as the Spectator came up, and Grahame-White, nattily dressed in a black Prince Albert, with black trousers and white canvas shoes, was giving directions to the mechanics. Evidently one can go into the skies dressed for afternoon tea.

A mechanic is a picturesque creature. He, too, is young and slight. He is dressed to go under a machine, to hold it till the last minute when it starts to soar, and to groom it generally; and he wears a costume which is a cross between that of a mediæval serf and an executioner. It is rather tight-fitting, all in one piece, of dark-brown denim or what looks like it, and continues over its wearer's head in some cases like a cowl. Each aeroplane needs several picturesque attendants to start it, and when it comes down they rush to receive it again. They ran one machine after another out of the hangar and down the field, until a row of them was lined up in front of the grand stand. That is the advantage of a grand-stand seat; every-

thing starts just there, and all the events are arranged, as far as possible, to face the stand seats. A bomb was exploded in the air to mark the start. The contest was for a quick get-away, and one aeroplane after the other began to whirl and rumble in preparation.

An aeroplane close at hand makes more noise than anything of its size in creation. Take a motor bicycle, a rolling mill, and a buzz saw, and blend them, and you get something like it. It makes an aeroplane, like a peacock, an undesirable neighbor, in spite of its other charms. But, unlike the peacock, the aeroplane does not stay in one place with its noise. Its mechanics whirl the arms of the propellers and start them revolving, fast, faster, faster. The bird-man steps into his seat and gives the signal—the wheels begin to run on the grass, the mechanics are left kicked in a heap by the recoil, and suddenly, from the grass, the wheels lift a bit and, taking hold on the air, at once run lightly up into it, and, lo! the 'plane is half a mile off before one can say Jack Robinson. The Spectator found this the most perennially fascinating thing in the meet. He could easily take his eyes off any aeroplane in the sky, but never in that first soaring moment.

The mere getting up into the air, though, was nothing to the professionals. The meet was held so as to see what they could do after they got into the air-ocean. The problem of the ages was solved—man could fly. That was the thing borne in by each monoplane and biplane that planed up effortlessly, making no fuss about it, and soon the sense of wonder changed to the critical attitude. What could this and that flyer do in the way of speed and altitude, weight-carrying and bomb-dropping? True, the Red Cross ambulance automobile, flying its flag of reminder, was driven close up beside the stand, ready for needed succor. But, in spite of that, danger was a thought absolutely forgotten as the monoplane raced the biplane for a speed record. Unlike an automobile race, the course held no menace of collision. The five pylons, each bearing a signal at its top, were set in a pentagon, and must be passed outside—that was all. High or low made no difference, nor how far out the turn was made, as long as any portion of the machine crossed the line passing through the pylons at right angles to the line of flight. Darting like a dragon-fly, the monoplane raced lightly ahead. The biplane veered and swung around the pylons, but not as speedily as its rival, which came out victor, having covered more than a mile a minute.

The weight-carrying and dropping of bombs were interesting "stunts." Aerial sports are

in their infancy, but these are promising ones. A target marked on the grass in white lines, a handful of white bombs intrusted to the passenger on each machine, and the contest began. Each aeroplane dipped and came closer to earth as the target point was reached, and the player dropped a bomb, calculating resistance, momentum, and all the rest of it. The nearest hit was two feet from the bull's-eye. One of the aviators took up a young girl from the audience (one can say "audience" correctly, on account of the noise made by the machines and the band in steady competition), and she held the bombs in her lap like Atalanta, and made the second highest record. Incidentally her hobble skirt found its one suitable place in the aviator's seat. This bomb-dropping, however, did not appear to prove itself suitable for war conditions, to the Spectator's mind. The aeroplane is so openly in sight, and so prominent a target itself, that the chance of sending down a successful bomb at all, let alone escaping afterward, would be manifestly slim.

Next to starting, in its charm, came the alighting of each machine when its part was over. Some aviators dropped like thistledown, some swooped like falcons, some curved in long, graceful sweeps, some came shooting down at an angle, but every time the delight was the same. In the exhibition flights (for which each man in the air received two dollars a minute) the figure eights and dips to the ground and swerves and spirals were all amazing and entertaining. But the altitude speed was the thing of beauty, to which none of the others can be for an instant compared. The start, the wide, slow spiral, and then the climbing up, up against the sky, higher, higher, scaling the empyrean heights, soaring above the clouds, piercing to heaven's gate—there is something awful as well as beautiful in the sight. One understands why "bird-man" is the true word, better than aviator. Shelley's skylark comes vividly to the mind, as up in the sunset sky the aeroplane floats and climbs, misty in the high air, ceasing to be man's handiwork, becoming part of the infinite, as effortless as the thistledown, as soaring as the lark. Then, when the height has been reached, thousands of feet up the battlements of the sky, the descent comes. Tobogganing down the cloud-banks, coasting over the precipices of the air, dropping, dropping, from above the setting sun, floating, curving down, the whole poetry of motion is written on the air, till, with a last exquisite sweep down the wind, the aeroplane alights buoyantly on its running, light-speeding wheels like a sea-gull settling on the green waves of the grass. All the people on the grand stand have risen to their feet; every one applauds breathlessly. And no wonder; for is not one of the age-long dreams,

one of the fairy tales of the world, coming true in the sunset hush?

After the meet the Spectator walked along the wide road in the purple twilight, under the young moon. The crowd had surged ahead; only a few stragglers were left. The white sails were still flitting homewards on the far-off inlet.

Everything was dim, green, and still over the wide stretches. Suddenly the noise of a motor bicycle came out of the darkness behind. As it passed swiftly, bearing its light, the Spectator half expected to see its wheels leave the ground and mount up into the sky, to vanish under the silver crescent of the new moon. Why not—after so many marvels?

THE NEW BOOKS

The accidental juxtaposition of three new novels adds interest to all as they are read for review. Each deals with the question of international marriage, but each is far from being a story of newspaper style, recording the bargain of money with title. "Her Roman Lover," by Eugenia Brooks Frothingham (Houghton Mifflin Company, Boston, \$1.25), is an absorbing tale of the successful wooing by an Italian gentleman of an American girl. No question of fortune or title disturbs the course of love. The author shows exceptional ability in her analysis of character. Lovely and lovable Anne; her practical, sensible aunt, who is her chaperon in Rome; her father, an ineffective American gentleman who never has amounted to anything in the world; the hero, Gino Curatulo, depicted in all the power of his strength and weakness; and in the significant background Jack, who comes in on the last page as quietly purposeful as he was from his first appearance—every person in the book lives. Great skill and intimate knowledge of America, Italy, and the two races—so different from each other are shown on every page. Many shrewd bits of definition and witty phrases clamor to be quoted, but the reader will find them for himself. In the end, a sorrowful end, but with a glimpse of a rainbow, we are confirmed in our belief that North is North and South is South, no matter what men may say and women may hope. The difference persists.

The second book, in entirely another style, but compelling, is called "Dividing Waters," by I. A. R. Wylie (The Bobbs-Merrill Company, Indianapolis, \$1.25), and is a powerful presentation of the dangerous possibilities that lurk in a German-English marriage. It is easy to see how the two stories read together heighten the reader's interest. An English girl of good family is sent to Germany by her mother, to the discomfort of her selfish clergyman father, to learn something of conditions in a world outside of her own narrow village. The book opens well—a family council, disclosing four of the leading characters. Anne is a real Little Englander, but, being young, and loving her mother

enough to believe her wise, she reconstructs her bigoted soul, and before long loves deeply and marries a young German army officer. The real story begins at the marriage, not ending there, as is often the way. The author evidently is perfectly acquainted with the details of social life in German army circles. The picture is as clear as a Dutch interior by de Hoogh. Anne tries to adjust her rigid English nature to the life she has chosen, but, self-deceived by what she fondly imagines to be patriotism, she comes very near to wrecking more lives than her own. Threatened war between England, her native land, and Germany, her chosen land, brings events to a crisis. The accessories are skillfully managed. Ruin seems inevitable, but the nobility of true love overcomes in the end. In "Her Roman Lover" the man is the offender against ideal love, in "Dividing Waters" the woman is lacking in fine strength. In both stories the fundamental racial differences are distinctly shown, with all their tremendous power, but in both stories love is proved to be a sufficient solvent, if the man and woman are equal to the test.

Complications of a different sort, but equally perplexing, arise from the marriage of an Englishman and an Indian lady, described by Maud Diver in her latest novel, "Awakening." The setting of the story is modern, and involves an English medical woman who has done fine work in India, a rebellious Hindu girl who has been brought away from her home by her enlightened and highly educated father, Sir Lakshman Singh, an artist or two, and a writer, who meet at a Mediterranean summer resort. The author calls her work a study in possibilities, and, as she is familiar with the people and conditions both in England and in India, she writes with an authority that convinces. "Candles in the Wind," a former book, held one more absorbed, but in this, barring some unnecessary fine writing, the same serious desire to understand is shown. Nevil Sinclair marries Lilimani, and from her comes a new impulse that awakens in him all the dormant possibilities of a great artistic career. She remains loyal in spirit to

her carefully taught Hinduism, etherealizing it by force of her beautiful nature. But Nevil belongs to a modern materialistic English family, and they refuse to regard his marriage as serious. A "native" is anathema to such a circle. The difficulties through which the two lovers pass and the cruelties inflicted upon the alien bride by her new relatives come near to wrecking happiness. But in the end differences of race, religion, training, and aim disappear in the universal solvent of real love. "Awakening" is well worth reading for the problem it presents, one that is more and more insistent as the world grows smaller. (John Lane, New York. \$1.30.)

To be surprised into a chuckle of laughter by a new book is refreshing. "As soon as you feel too old to do a thing, do it," says Mrs. Deland, and in this spirit the author of the "Autobiography of an Elderly Woman" has written. She has expressed exactly what most of us feel, with a wit that few of us command. She descants upon that hindering time when a woman realizes that her children have begun to "run her"—to "spare mother"—and when we pretend to like the things we don't like for fear we may seem old-fashioned to our dear ones. She makes a valiant plea for the elderly woman's freedom—for the privilege of laying aside the smaller conventions of life—and with inimitable humor she decries the "grandma" who was always "there." She hopes that when she is ninety she will keep her family alert over her misdeeds and have something to do besides being "there." Our old friend is not only not "there," but she doesn't tell her daughters where she is going. She has many absorbing interests, and, although eighty, she is active in missionary work and other pleasures. Her daughter sighs, "It seems to me we never send out cards for *anything* that mother doesn't take that time for getting up barrels for the Indians." That old lady must be worth talking to. Besides the humor, keen wit, and eminent common sense of these delightful chapters, there is a sweet, true understanding of life's meaning for young and old alike. (Houghton Mifflin Company, Boston. \$1.25.)

Hamlin Garland has attempted in a story called "Victor Ollnee's Discipline" to confine the mysteries of psychic forces as manifested through a "medium" within the bounds of a commonplace tale. The hero, in college, is suddenly confronted by the fact that his lovely and lovable mother is earning her living and his as a medium. The volume covers a week in his young life, and it is a very crowded week. The author makes use of many famous names in psychical research, ancient and modern, bringing them within the circle of a criminal lawsuit against the medium. If one is interested in the matter, it is possible to read the book. If one

has a taste for good English, or for moderately attractive people, his patience will desert him early in the reading. Even though Mr. Garland's object in putting continuous and really revolting slang into almost every mouth is to heighten the refinement of Mrs. Ollnee's nature by contrast, he should not be excused for so wearying his readers. College boy, beautiful girl, and beautiful girl's "society" mother talk like street arabs, and we refuse to read. (Harper & Brothers, New York. \$1.30.)

We have rarely seen a more original subject for a boy's book than Mr. Hayden Carruth's "Track's End." It is a sort of reversed "Robinson Crusoe," in that it describes the adventures of a lad cut off from all the world, although at the end of a railway. "Track's End" is a little Western village so desolate and weather-beaten that it is no wonder that most of the people go away, and finally all who are left except the boy Jud are taken away by the last train which runs that winter. Jud is in charge of the entire town, runs it to suit himself, and has strange adventures with prowling Indians and with a band of outlaws who propose to get the money which has been left in the bank safe. We have spoken of the story as a boy's book, but it appeals also to every one who likes to read stirring tales of adventure. The boy's plan of the town is both amusing and useful. (Harper & Brothers, New York. \$1.)

Another of the widely read novels by the late Myrtle Reed has appeared in familiar form. "A Weaver of Dreams" does not differ materially from its dozen predecessors in style or ideals. Put up in a box, bound in delicately tinted covers, printed in two colors, with margins, and with as silly a frontispiece as one could wish, there is no doubt that the book will be a favorite. A noble and perfect girl relinquishes her lover in the frontispiece, and two aged lovers (of about fifty each) come together after many years of unexpressed devotion, and, although both are cripples from the railway accident which fate arranged for them in their early youth, they marry, and, we have not the least doubt, live happy ever after. The aged bride wears glorious clothes—purple velvet and white brocade. The aged bridegroom sits in a wheelchair and regulates the surrounding world by force of his really noble character. The abnegating young lady is the only one about whose future a shadow may gather. But she is too perfect to allow it to do more than mercifully veil her beauty. (G. P. Putnam's Sons, New York. \$1.50.)

Dr. H. O. Taylor describes his "The Mediæval Mind" as a history of the development of thought and emotion in the Middle Ages. This modest sub-title gives no idea of the really

tremendous scope of the work, which is issued in two large volumes. What Dr. Taylor chiefly essays is to present a full view of the sources and material of mediæval thinking and feeling; the influence exercised by these sources, as reacted upon by the racial characteristics of the different mediæval peoples; and, finally, the actual fruition of mediæval thought and emotion, as expressed in religion, philosophy, literature, art, science, and romantic chivalry and love. As other historians of the Middle Ages have done before him, he sees clearly that the great aim of the "mediæval genius" was to comprehend and express the heritage of antiquity, rather than to adventure in original thinking; that reverence for the Church and for the Empire was its animating motive; and that, instead of being contemptuously disregarded, the so-called Dark Ages are worthy of the closest and most sympathetic study, as representing an inevitable and highly important epoch in the evolution of the human race. No other writer, assuredly, has so minutely and critically examined the philosophy and religion of later classical paganism—especially Neo-Platonism—with reference to its relationship with the development of Christian doctrine and mediæval scholasticism, as has Dr. Taylor; and for lucid informativeness his introductory chapters, dealing with the sources of mediæval thought, are perhaps the most impressive in the entire work. Having shown the debt of Christianity to pagan scholarship—the ways in which the Christian Fathers absorbed and retained the best in pagan thought—he then reviews the means by which this great heritage was, with Christianity, transmitted throughout the Western world, emphasizing especially the manner of its reception, and the resultant varying reactions, by such diverse peoples as the Celts, the Franks, and the Teutons. Up to this point Dr. Taylor's method is mainly chronological and geographical. But now, having satisfactorily established the foundation of mediæval thought and emotion, and finding his chief concern henceforward in the facts of their expression, he adopts the topical—and in fact, to a great extent, the biographical—method, examining in turn the manifestations of the mediæval mind in the departments of mental activity named above, especially as revealed through the lives and writings of the principal theologians, mystics, philosophers, and poets. Thus, apart altogether from its general importance, his work has a special interest for the admirers of such great mediæval figures as St. Bernard and St. Francis, Albertus Magnus, St. Thomas Aquinas, Roger Bacon, Duns Scotus, and Dante; and, in the realm of pure literature, for students of the mediæval romanticism so beautifully expressed in the Arthurian and other legends of chivalry and love. Indeed, Dr. Taylor devotes so much space to literary quotation and comment as to lay himself open

to the criticism implied in the familiar phrase that it is at times hard to see the woods for the trees. Further, in closing his volumes, it is impossible to avoid the reflection that, after all, what he has given us is a study of the educated mediæval mind, not of the mediæval mind as disclosed in the sayings and doings of the great illiterate but still deeply feeling and somewhat thinking mass of the people. As a study of the educated mediæval mind, however, his work most certainly reflects high credit on American scholarship. (The Macmillan Company, New York. 2 vols. \$5.)

There is no lack of human interest in the recital of the events of her turbulent life by Luisa of Tuscany, ex-Crown Princess of Saxony. "My Own Story" bears every mark of sincerity, whether it be impartial or prejudiced. If we accept the facts given, and if bitterness overcomes the royal author at times, no one should be surprised. Born into the eccentric family of Habsburg, Luisa was married at twenty-one to Frederick August of Saxony, whom she was prepared to love truly, and she shows his character to be admirable in many ways. The Princess, mother of six children, firmly believes herself to be the victim of a political court intrigue so cruel and so unrelenting that, despairing of moving her kind but weak husband to protect her, she mistakenly fled from Dresden. After fruitless appeal to her own parents, she took the advice of her reckless brother, and gave color to the accusations against her, sacrificing her reputation to her freedom. After almost incredible persecution, she now accepts her position, the divorced wife of the King of Saxony, and yet the mother of the future King. She lives in Italy, separated even from her youngest child, born after her flight, and is married to Signor Toselli, whom she describes as boasting of no pride of ancestry and possessed of no worldly wealth. Passing over the tragic scenes of her life, it is interesting to note her estimate of herself and her royal family. She scorns conventions, pants for freedom, adores her children, hates her implacable enemies, pities her kind but weak husband, and fully anticipates her vindication from calumnies. In vivacious style she tells old tales of the Habsburgs. In unmeasured terms she characterizes the members of her husband's family whom she hated. In all her story one is impressed by her brilliant, restive spirit, beating impotently against restraint. She denounces the lying rumors published against her, and absolutely denies ever having furnished reporters with material for their papers. One or two books having appeared purporting to tell her story, she vehemently disowns them and says that this is the only and true story of her life. Two fine portraits show her to be a handsome woman, and her seven children are beautiful, inheriting her vigor and

grace. She says her tale is told because her sons are soon to take their places in the world of their inheritance, and she cannot allow evil stories of herself to remain uncontradicted. (G. P. Putnam's Sons, New York. \$3.50.)

Dr. Charles Edward Jefferson is one of the most popular and most effective preachers in New York City. He does not preach to the newspapers; his sermons are not oratorical editorials on current topics. He is a graceful and finished speaker, but uses none of the tricks of the rhetorician or elocutionist; his emotions are always under restraint, and his imagination is that of an etcher, not that of a painter. But he knows what men are thinking about, and how they are thinking. And he brings to the real problems of modern thought and life a sincere and unsentimental human sympathy and common sense. And *common* sense—that is, a sense of life in common with other men—is more valuable to the preacher than genius; perhaps we should say, than any other form of genius. These qualities are illustrated in Dr. Jefferson's last volume—three lectures, delivered on the Benjamin F. West Foundation at the Leland Stanford Junior University last February, on Immortality, under the title, "Why We May Believe in Life After Death." The secret of his power is disclosed in the two sentences: "An argument to have living force must spring from the age which is to be mastered by it," and "It is the task of our new generation to adjust itself to a new mental

world." Dr. Jefferson's arguments for the life beyond spring out of the age to which they are addressed. They take account of modern thought and are addressed to modern thinkers. He thus adjusts himself to the new mental world, which cannot be said of all modern preachers. And he demands less, and therefore obtains more, from his hearers than they anticipate. He is content to show, not why we *must*, but why we *may*, believe in life after death. He treats faith in immortality as a privilege rather than as a duty, and parallels the scientific question, "What can I know?" with the spiritual question, "What can I hope?" His volume will not be convincing to those who do not wish to believe in immortality; but then no book will be convincing to skeptics of that temper. It will be satisfying to those who desire some reason to give to themselves or to others in reply to the question, "What reason have I for the hope that is in me?" (Houghton Mifflin Company, Boston. \$1.)

If any one has ever had the pleasure of journeying leisurely down the Rhone Valley, he will be apt to appreciate Rose G. Kingsley's "In the Rhone Country." The volume is not a guide-book; it embodies the record of the author's sojourn in a very interesting region, and is replete with atmosphere of the right sort, especially with regard to architecture and literature as they have been influenced by the country itself. (E. P. Dutton & Co., New York. \$3.)

LETTERS TO THE OUTLOOK

THE UNITED STATES AND THE PANAMA CANAL

[The writer of this reply to Mr. Roosevelt's editorial called "How the United States Acquired the Right to Dig the Panama Canal," although a New York lawyer and an American citizen, has resided some years in Colombia, has acted as Vice-Consul for Colombia in New York City, and here presents almost officially one Colombian view.—THE EDITORS.]

As the Panama Canal is now approaching completion, it behooves the American people to consider very carefully whether there is any cloud, legal or moral, on our title; and if, after due consideration, it appears that there is the slightest shadow of doubt as to our rights, the cloud should be removed, either by making direct compensation to the Republic of Colombia or by submitting the matters at issue to arbitration. In view of our willingness to arbitrate with the great nations of the world, we cannot consistently decline to submit to arbitration an issue presented by a smaller nation.

Colonel Roosevelt's brief for his action in regard to the acquisition of the Panama Canal, in the issue of *The Outlook* of October 7, at least serves the good purpose of awakening the dormant interest of the American people to this chapter in the history of the United States, which is deemed universally throughout Europe and South America, far from being the most honorable in its history, to contain some of the blackest pages.

Colonel Roosevelt's attempted defense boils down to this: he was justified in acting as he did—

- (1) By the fact that there was no positive restraint of law forbidding him;
- (2) By the right of international eminent domain; and
- (3) Because Colombia "refused to permit the building of the Canal" and was acting unethically and immorally; in short, trying to work a blackmail game.

1. Is it a fact that there were no positive restraints of law? True, there was no Congressional enactment expressly forbidding the

executive department to rob, pillage, and plunder. The Constitution of the United States, however, expressly declares that all treaties made under the authority of the United States shall be the supreme law of the land. Now there was a treaty made in 1846 with New Granada (the former name of the Colombian Republic) whereby the United States positively guaranteed the sovereignty of New Granada (Colombia) over the Isthmus of Panama.

Can any one sincerely deny that this treaty was violated?

Not only positive treaty obligations, but well-recognized doctrines of international law provided specific legal prohibitions which Mr. Roosevelt brushed aside. "Might is right" is not good law. This aspect of the case, the threats and menaces hurled at the Colombian Government while its Senate was deliberating on the treaty [One can imagine the urbane and courteous John Hay hurling threats and menaces!—THE EDITORS], the connivance at the Panama revolution, the unjustified intervention in the internal affairs of a foreign country, the refusal to permit Colombia to suppress a revolution which it could easily and without much bloodshed or destruction to property have suppressed, the hasty recognition of independence, the refusal to lend an ear to Colombia's protests, etc., etc., has been dwelt on by so many eminent and impartial authorities on international law that it is needless to reiterate it—the verdict is well-nigh unanimous.

2. Colonel Roosevelt does not, indeed, use the words "international eminent domain," but his theory of defense is evidently the same as that formerly propounded by Secretary Root, a "world necessity." This doctrine has already been laughed out of court because the right of eminent domain, as now sanctioned in jurisprudence, necessarily implies just compensation for the property taken, and elementary justice demands that no one shall be judge in his own cause. Colombia has not been compensated, nor can it be admitted that a nation can set itself forth as the sole and self-appointed judge, at the expense of its neighbors, as to whether a given work does or does not constitute a universal public purpose.

3. The charges that Mr. Roosevelt makes against the Colombian people, branding them wholesale as bandits and blackmailers, constitute the most serious offense in his article. They will be resented, unfortunately, not only by the Colombians, but by all Spanish-Americans, and the feeling against "Yankees" will be increased, to the great detriment of our political and commercial relations with the countries to the south.

The fact is that Mr. Roosevelt seems to be not only temperamentally unfitted to understand even vaguely the Latin-American character, but was undoubtedly at the time in question, and probably still is, grossly misinformed as to what

was the real attitude in Colombia. Our chargé d'affaires at Bogotá at the time the treaty was before the Colombian Senate did not keep the State Department properly informed as to public opinion there, and was, in fact, incompetent to obtain proper information himself, for, in spite of several years' residence in Spanish countries, he could not speak the language. The situation was misunderstood in Washington, mistaken instructions were sent to the Legation at Bogotá, and a still more mistaken and tactless policy pursued in carrying out those instructions. The legal right of the Colombian Senate to refuse to ratify the treaty is not denied; the morality of its act must depend largely upon the motive. The Senate as a whole cannot properly be said to have a motive. Individual Senators had motives; these naturally varied as the men varied. Mr. Roosevelt's assertions that Colombia refused to permit the building of the Canal are entirely baseless; Colombia, especially the west coast region, was as vitally interested in seeing the Canal built as was Panama itself. Some Senators were inspired by mercenary, but still patriotic, ideas that Colombia was not getting its fair share of the compensation paid by the United States; that it was not just that the Canal Company should receive forty millions for property which it had but a short time before been willing to sell for less than a quarter of that sum, especially when its concession was soon to expire and its rights revert to the Colombian Government (in fact, it was claimed by some that the concession had already expired and that the last renewal had been invalidly granted); that the Colombian Government should have been given an opportunity to make its own terms with the Canal Company before ratifying the treaty. Other Senators, led by the incorruptible ex-President Caro, declared the treaty to be in violation of the Colombian Constitution, as being a cession of part of the national territory, and that the granting of jurisdiction to a foreign Government over the Canal strip was an unjustifiable abdication of Colombian sovereignty.

Moreover, the trend of public opinion, as represented by the press, the municipal councils, and commercial bodies throughout the country, was in opposition to the treaty. And, finally, general indignation was aroused at the browbeating and bulldozing attitude of our Government, already alluded to, conveyed by the chargé d'affaires in the most tactless manner imaginable. Colombia felt its national dignity attacked, and resented it. Imagine an analogous situation: If the United States Government at the time of the recent election in Canada had stated to the Canadian Government that the rejection of the reciprocity treaty would be deemed an unfriendly act, and one justifying severe measures, can any one conceive that the party advocating that treaty would have received

a single vote at the polls? Great Britain is a world power, with the foremost navy in the world. But Colombia was a weak nation, with only one or two so-called men-of-war, whom we were justified in menacing if we pleased!

Colonel Roosevelt's say-so that there has been no wrong-doing towards Colombia is not the last word on the subject. He has been accused of being "doctor, midwife, and nurse of the Republic of Panama, with imputations even as to paternity." He must not now be permitted to be sole judge and jury of a case wherein he may be said to be a party defendant. The issue between Colombia and the United States is clean cut and distinctly justiciable. It is not only an imperative moral duty on the part of the United States, if we cannot negotiate a mutually satisfactory treaty, to submit the case to the Hague Tribunal or some other arbitral board, but such action would incalculably redound to our commercial and political advantage in allaying the prejudice against us in South America—a prejudice fostered by an ill-considered and ignorant diplomatic policy whose culminating shame is the "Panama steal."

PHANOR J. EDER.

80 William Street, New York City.

[The Outlook does not care to reply to this letter in detail. The answer to it is contained in the editorial to which it refers. But it may be pointed out that if its underlying assumption is true—namely, that a nation is bound to show indifference and inaction as to all wrong-doing by another unscrupulous nation—then India should be instantly restored to native rule, Egypt abandoned by Great Britain, Cuba put back into Spain's mastery, and our Puritan forefathers be everlastingly reprehended for infringing on the basic right of the Indians to rule New England.—THE EDITORS.]

THE JAPANESE CABINET CHANGE

The resignation of Prince Katsura, the Japanese Premier, calls attention to the fact that since the establishment of constitutional government in 1885 Japan has experienced sixteen changes of Ministry, the average duration of a Cabinet being one year and eleven months. The longest was the Katsura Cabinet, which held office during the war with Russia, and continued in office for four years and seven months. It will be remembered that the first Katsura Ministry went out of office in 1905 to "save face," owing to the intense dissatisfaction of the nation over the terms of the peace with Russia and inability to fulfill its promise to discontinue the heavy war tax. By handing over the reins of power to a Ministry that had bound itself by no such obligations the national policy was maintained and the Cabinet enabled to retire without suffering what is known in the Far East as "loss of face." The present reconstruction

of the Cabinet is for very much the same reason. It is, no doubt, in some measure due to that tendency to fickleness and love of change which is even more characteristic of Japanese than of Occidental politics, but chiefly to "save face" in connection with the present financial situation. The second Katsura Cabinet had from its inception been associated with a non-borrowing policy that did much to rehabilitate the financial standing of the nation. But the pressing need of funds for the modernizing of the national railways, the reconstruction of public works, and an insistent scheme of armament strengthening and expansion precludes the possibility of continuing the policy of floating no more foreign loans. The policy, however, could not be supplanted by another under the same Ministry without impropriety in the eyes of the nation. A change of personality would cover the entire difficulty. The dissatisfaction with the Katsura Cabinet was rendered somewhat more acute by disapproval of its methods in dealing with Socialism, its alleged tendency to despotism and indifference to constitutional government. But behind all there has been the mysterious power known as the Genro, or Elder Statesmen, who are supposed to dictate the policy of whatever Cabinet may be in office. Since Prince Ito's death there has been no master mind among these, save Prince Yamagata, and he is rather unpopular on account of his proclivity to militarism. There is also a general opinion that Prince Katsura was anxious to retire in order to have some chance of succeeding Prince Ito among the Genro. The idea of being the unseen arbiter of national destiny has a peculiar fascination for the Japanese mind, and is earnestly coveted by statesmen approaching the period of superannuation. Finally, the Katsura Ministry was anxious to retire while it held the record of being one of the most illustrious for brilliant achievement in the history of Japan. Under the first Katsura Cabinet the Anglo-Japanese alliance was negotiated and the war with Russia carried to a triumphant conclusion. Under the second Katsura Government the national finances were consolidated and a sinking fund established for the repayment of national indebtedness. It was Prince Katsura, too, who brought about, without a hitch, the annexation of Korea, the establishment of law and order in that long-disturbed peninsula, the conclusion of a treaty of mutual protection in Manchuria with Russia, and, greatest of all, the negotiation of new treaties of absolute equality and reciprocity with the nations of the West, and the renewing for a further term of years of the Anglo-Japanese alliance.

The new Japanese Cabinet is doubly distinguished. First, it was formed without consultation with the Genro, or Elder Statesmen. This indicates that the power of the clan system is

on the wane. Since Prince Ito's death the Genro has been receding into the background. Prince Yamagata and Marquis Matsukata are now the only prominent members of the once mighty body wielding the power of government from behind the scenes, though the diminishing number will be somewhat strengthened by the addition of the late Prime Minister, Prince Katsura. Second, the new Cabinet is the first to be formed purely on party lines. The majority of its members represent the Seiyu-kai, or Constitutionalists. It will thus have powerful backing in both houses of Parliament. Finally, tradition has been further ignored in the elevation of Mr. Yamamoto, President of the Hypothetic Bank, to the position of Minister of Finance. As the late Ministry wrecked itself on the shoals of finance, it was necessary, in forming a new Cabinet, to select the best man available for the task of molding the nation's fiscal policy; and as such a man could not be found among the great names, Marquis Saionji, the new Premier, chose the former member of the celebrated banking firm of Mitsu Bishi, and director of the Bank of Japan. The new Minister of Education also represents new blood, for he has never before held a Cabinet position. As Mr. Haseba is a very pronounced Liberal, he may be expected to institute some of the crying reforms in Japanese education for which the people have long been asking.

Tokyo, Japan.

J. INGRAM BRYAN.

[An editorial paragraph on this subject appears on another page.—THE EDITORS.]

THE WORLD'S DUTY

Nobody who cherishes in his heart the hope of seeing peace, righteousness, and truth established in this world of ours could read without a sense of gratitude The Outlook's three editorials which appeared in succession during the summer months, and which were devoted to the discussion of the Peace Treaties.

In reading the third editorial, which was published in The Outlook in the issue of September 23, the writer was immensely touched by the following passage: "On the other hand," writes the editor, "when the Turks were massacring the Armenians, men, women, and children, it was base for Europe to interpose no effective protection. It would have been honorable for Great Britain to send a ship of war through the Dardanelles, as she could have done at the beginning, and to threaten the palace of the Sultan with bombardment if orders were not issued to stop the massacres." The only criticism that could be offered on this passage is that it is a rebuke that is not so severe as Europe and England deserved, because Europe, not only watched the horrible massacres carried on by the fanatic Turks in a most brutal manner without interposing any effective protection,

but also some of those so-called Christian Powers of Europe went down on the scale of ignobility so low as to encourage the ex-Sultan Hamid, the Nero of the twentieth century, to stain the soil of the whole of Asia Minor with the innocent blood of no less than two hundred thousand Armenians during the fall of the year 1895.

As regards the last Cilician massacres, which occurred in the spring of the year 1909, England, hitherto counted as the champion of righteousness and justice, not only took no steps to defend the helpless and hopeless Armenians, but also, if the attitude of some of the leading English papers was at all an index of sentiment in England, she misinterpreted and misrepresented the event as having been caused by "Armenian revolt," in spite of her knowledge of the fact that, after a careful investigation, the Turkish Government itself officially repudiated such an utterly false charge against the peace-loving and peace-abiding Armenian nation.

It is not too much to say, therefore, that Europe and England proved to be worse than indifferent and unsympathetic on those two occasions.

But what about the Government of the United States? Did not it also fail in its moral obligation in this respect? If "it was righteous for the United States to fight for the emancipation of Cuba when a century of diplomacy had failed to secure that emancipation," it would have been righteous for her to fight also for the protection of Armenians who have been oppressed by a non-Christian and cruel Government for five long centuries.

Moreover, "it would have been honorable" not only "for Great Britain" but also for the United States "to send a ship of war through the Dardanelles . . . and to threaten the palace of the Sultan with bombardment if orders were not issued to stop the massacres."

Neither the distance, great as it is, that separates the United States from Turkey nor the international political considerations can be regarded as legitimate excuse for American neutrality in the question. Because, if the Government of the United States does not regard Tripoli as too distant a country to send a battle-ship to, and the lives of a few men of science who have gone there in search of treasures as too worthless to protect, then it ought not to have regarded Turkey as too far to take a similar step, and the lives of so many hundreds of thousands of Armenians as too worthless to protect.

It is supremely noble, and also praiseworthy, to endeavor to establish peace treaties with the other civilized countries, as England or France, in order to promote righteousness upon the earth; it is, on the other hand, no less noble and no less praiseworthy to declare war against those who seek to find their happiness in the misery of their fellow-men without having the slightest regard for the eternal laws of justice.

For righteousness lies, in its negative aspect, in abstaining from evil; and it also lies, in its positive aspect, in fighting against it.

It is therefore a question of gravest character whether Europe and America will again prove inefficient as regards the safety of all the Christian population of Turkey in general, and of Armenians in particular, during the war with Italy, which will inevitably stir up the fanaticism of the whole Mohammedan population all over the Empire against the Christians.

S. H. HALLADJIAN.

POPULAR SUPERSTITIONS

The several letters which have appeared in The Outlook on the subject of superstition have been of considerable interest to the writer. When a boy, I was under the influence of a grandmother who knew practically all the commoner superstitions, and probably a good many less widely known. I don't think that she had any serious faith in any of them, yet she was constantly calling my attention to something that was unlucky, or would bring luck, etc. Her birthday was the 13th of October, the "opal" month, but, from what I can see now, she had the usual measure of good and ill in life that any one could expect, and she certainly lived long. At some time or other during my life I believe I have violated every one of the superstitions of which she told me, and as yet I cannot see that they have influenced my life one way or the other, in any degree. Naturally, I have very little faith in any superstition, whether for good or evil.

A limited number of people appear to have pet superstitions of their own. An acquaintance here, a well-read and intelligent man, recently mentioned that he had a dread of the Lombardy poplar tree, and always felt depressed when near one, and concluded that this tree must have played some important part in the history of his ancestors. Probably some of the superstitions which center around a black cat owe their origin to the peculiar sensations of fear and repugnance which the presence of cats (of any color), and indeed sometimes of other related animals, inspire in a few persons. Probably the latter phenomenon is akin to the distress that asthmatics sometimes experience in the presence of horses.

From the writer's observations, it seems to him probable that many superstitions owe their ultimate origin to natural phenomena which primeval man could not grasp, and which have been transmitted to present generations from ages of prehistoric nature-worship. As an example, I may cite a case from my own experience. For some time I have been studying the biology of the *Lampyride*—the fireflies.

One day I casually asked an Italian if he were acquainted with the *luciole*, the firefly of Italy, and, to my surprise, he refused to talk about them, saying that they were "bad." For a long time I was unable to find that any superstition regarding them was known, but the idea occurred to me that the insects might be believed to represent the souls of the departed. Quite recently I have found that in his book of "Experimental Researches in Natural History" (1826) Murray connects this very superstition with the firefly, and cites instances of it. Here we have a natural phenomenon which is not as yet well understood, but which in ancient times must have inspired a considerable degree of fear.

Fear of the dark is a different proposition. The "plunk" of a bullfrog jumping into a pond from one's path is in the daytime more or less amusing. But walking along that same path on a dark, cold, damp night, with only the sound of a low wind in the trees, the sudden and unexpected splash of that same bullfrog will be calculated to startle a person not a little, and possibly "send cold shivers up the spine."

I have known people to lie awake at night listening for "house noises"—the checking of warped timbers, the gnawing of a mouse, etc.—and yet be almost in terror when they heard them. Sudden and unknown noises, even in the daytime, sometimes startle one to a considerable degree, but at night the effect is much more pronounced in most cases.

Present-day superstition seems to the writer to be connected with hypersusceptibility to suggestion. It is in the same class with the mental conditions which cause a person to accept the claims of a palmist to tell the future, or to believe the promises made in a patent medicine advertisement. Often, too, it appears to be connected with the mysterious condition known as "nerves," and with indigestion.

F. ALEXANDER McDERMOTT.

Washington, D. C.

AUTOMOBILES IN SOUTH DAKOTA

I note, on reading the paragraph on "The Farmer's Short Crop Year," in the issue of September 30, a statement that South Dakota has an automobile for every fifty-nine persons. We in South Dakota do not like to be slandered in this way by The Outlook. The fact of the matter is that we now have one auto for each thirty-five people, and almost one-half of these machines have been purchased and paid for within the past eighteen months.

Our own city, Mitchell, with seven thousand people, has about three hundred machines, and to-day probably five hundred out-of-town machines will be here to visit the Corn Palace.

Mitchell, South Dakota.

A. T. DOWNEY.

BY THE WAY

Last week nearly fifty thousand men and boys marched in the parades of the Holy Name Societies in New Jersey. The work of such anti-profanity societies cannot be too highly commended. As an aid on the positive side of their generally negative work, the societies might provide a list of forcible adjectives for the use of their members in moments of temptation. Profanity is often due merely to an endeavor on the part of persons with a meager vocabulary to find emphatic expressions.

At the Paris Salon this year the work of an eccentric group of artists called the "Cubists" is attracting attention. They try to paint their subjects in cubes, squares, lozenges, and other geometrical designs. A picture must show a bizarre "pattern," in their view, to be effective. The search for originality is probably at the bottom of this artistic fad.

A United States Judge who has recently resigned is reported to have said that one of his reasons for resigning was that he could not exchange any social amenities with his acquaintances in the profession without being accused of bias or of being subject to influence. No doubt judges have to be more careful than most men in accepting invitations to lunch and in holding conversations on street corners, but that difference between public and private life, it would seem, ought to be as obvious at the beginning of a judicial career as at its end.

The Princeton University Press celebrated lately its 125th anniversary by the opening of a new building costing \$125,000, the gift of Mr. Charles Scribner.

The international balloon race was won this year by the German balloon Berlin II, piloted by Hans Gericke. Starting from Kansas City, the Berlin II landed near Holcombe, Wisconsin, covering a distance of 460 miles in about thirty-six hours. This makes two victories for German balloons, against three for American, in the international races—or drifting matches, perhaps they should be called, as the balloons are not dirigible.

The Red Cross Society, it is reported, is to change the color of its cross, as worn by physicians and nurses in time of peace, to green instead of red. The red cross is to be used only by military organizations and in time of war. The reason is said to be a desire to separate the idea of war, generally associated with the red-colored cross, from strictly medical work.

That chess-players are strongly affected by their psychological environment is seen in the reported refusal of Dr. Emanuel Lasker, the champion, to play in Buenos Aires for the reason that "national sentiment" there would lean too heavily in favor of his opponent.

The Bach festivals at Bethlehem, Pennsylvania, are, a newspaper report states, to be resumed next year under the direction of Dr. J. F. Wolfe, now at the head of the department of music at the University of California. This is made possible by the generosity of a Pittsburgh millionaire. The plans include the erection of a large auditorium near Bethlehem.

The uplift movement has spread even to the lowly farm animals. According to a contributor to the "Country Gentleman," the hog, which for ages has been allowed to perform his ablutions in a mud-hole, should be provided with a cement wallow filled with clean water. This, it is asserted, adds greatly both to the comfort and the health of the animal. Crude oil put on the surface of the water will destroy insect pests, and the hog may thus be made as cleanly as any other domestic animal.

Though in the present war with Italy the Turkish navy is hopelessly overmatched, the Turks at one time were the greatest naval power of the Mediterranean, and as such had their share of naval heroes. One of these, Kapoudan Pasha, is described as having been for seventeen years a chained galley-slave on a Venetian vessel,

from which he escaped to become the terror of his former oppressors and the victor in three naval combats with them, and finally the commander-in-chief of the Sultan's navies.

Within four years the number of passengers on the New York City Subway has increased from a daily average of 456,000 to 758,000. During the rush hours 26,450 seats per hour are now provided. This would give 105,800 seats for the four rush hours. Problem: It halt the traffic, 379,000 passengers, are carried during the rush hours, how many passengers must stand?

The man who delights in himself tinkering with his gas and water pipes, thereby saving the expense and delays of the professional plumber, will be interested in the "lead wool" which is now being used for the purpose of making tight joints without the use of hot lead. This soft, fibrous material will, it is claimed, when properly applied, make a joint that is gas and water tight, and flexible as well.

In England, says a correspondent of "The Navy," a feeling against monster Dreadnoughts is arising in naval circles. "There are not wanting indications," he says, "that we are drifting to the views of a hundred years ago, when, though the 100-gun ship was in existence, most reliance was placed on the 74-gun ship. On all sides there is an indistinct feeling that we are nearing high-water mark, that the line must be drawn somewhere, and that we are close upon it."

Indianapolis has a smoke abatement commission and inspector, and under their direction many smoke abatement devices have been installed in the city's factories. Photographs "before and after," published in the Indianapolis "News," show a vast improvement under the new régime. The annual per capita damage done by smoke in that city is estimated at \$20.

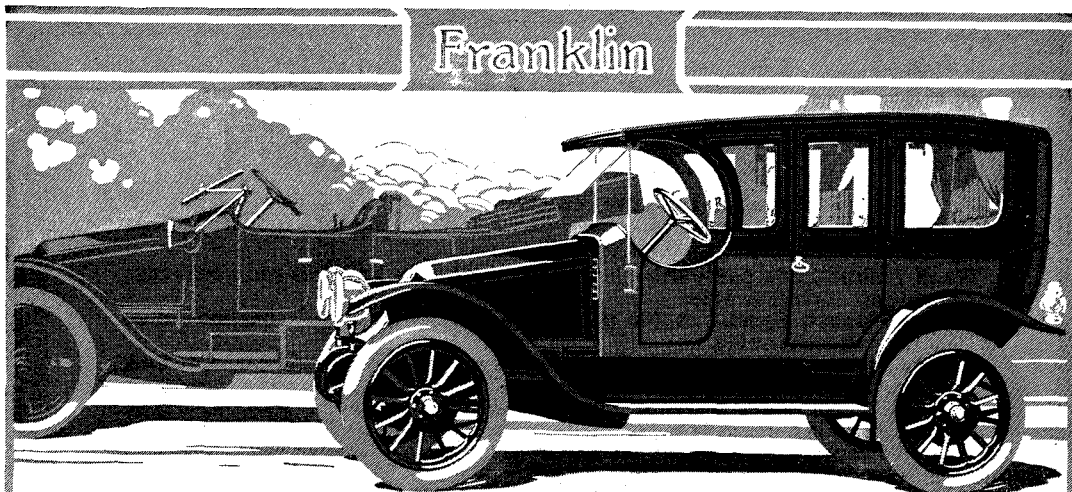
The earliest use of the slot machine, the "Journal of the Franklin Institute" declares, was in the Egyptian temples, where the device was used to enable a worshiper to sprinkle himself with holy water. The latest use is in the selling of electricity as an illuminant in city apartment-houses. The electric light slot machine will, it is predicted, become as popular as the prepayment gas meter, which has met with great success, especially in England.

The death rate of New York City for the week ending October 7 was the lowest recorded in the city's statistics, the rate being only 12.60 per 1,000. Not a single death from scarlet fever or measles was reported.

Automobile fire-engines are displacing horse-drawn engines in some cities, and the army authorities are experimenting with the motor car as a successor to the mule. But, says the New York "Sun," "the machines may do for fair-weather fighting, reviews, and parades, but there is nothing like a mule-team to jerk an army wagon over a muddy road on a rainy night." With the steady increase in the number of good roads, however, the mule's advantage will be lost.

Nature seems determined to make the vicinity of Vesuvius dangerous to human life. While the volcano itself is at present quiescent, a cloudburst not long ago devastated several villages on the slopes of the mountain, killing twenty persons, filling the streets of some of the hamlets with mud to a depth of six feet, and destroying vineyards and orchards.

Much of the so-called "humor" that floats through the press bears evidence of manufacture. The following bit, however, seems spontaneous and will strike a responsive echo in many a housekeeper's experience: "Lady: 'Yes, I've an umbrella that needs mending; but how am I to know that you will bring it back?' Umbrella Mender: 'Have no fear, mum; I allus charge more for mendin' than I could sell the umbrella for.'"



SO EASY ARE FRANKLIN CARS ON TIRES THAT TIRE SERVICE IS THREE TO FOUR TIMES GREATER THAN ON OTHER CARS. WE HAVE A TABULATED REPORT ON TIRE SERVICE FROM MANY OWNERS AND WILL MAIL IT ON REQUEST. FRANKLIN CARS ARE MADE IN FIVE CHASSIS SIZES, TWO "FOURS" AND THREE "SIXES".

25-HORSE-POWER, FOUR-CYLINDER MODEL G TOURING CAR, \$2000.

MODEL G RUNABOUT, 18-HORSE-POWER, FOUR-CYLINDER, \$1650.

SIX-CYLINDER, 30-HORSE-POWER MODEL M, \$2800 FOR TOURING CAR, TORPEDO-PHAETON OR ROADSTER.

SIX-CYLINDER, 38-HORSE-POWER MODEL D, \$3500 FOR TOURING CAR OR TORPEDO-PHAETON.

SIX-CYLINDER, 38-HORSE-POWER MODEL H, SEVEN-PASSENGER TOURING, SILVERTOWN CORD TIRES, \$4000.

MODEL H LIMOUSINE, \$5000. 25-HORSE-POWER LIMOUSINE OR LANDAULET, \$3000.

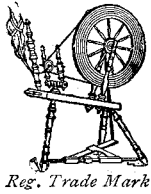
ALL PRICES F. O. B. FACTORY.

FRANKLIN COMMERCIAL CARS INCLUDE ONE-TON TRUCKS, LIGHT DELIVERY WAGONS, PATROLS, OMNIBUSES AND TAXICABS.

AIR COOLING, LIGHT WEIGHT, LUXURIOUS RIDING AND BEAUTY ALSO CHARACTERIZE THE FRANKLIN. THE EFFICIENCY OF FRANKLIN AIR COOLING HAS LONG BEEN ESTABLISHED. RECENT IMPROVEMENTS MAKE THE FRANKLIN MOTOR A MOST NOTABLE AND IMPORTANT DEVELOPMENT. WRITE TODAY FOR NEW CATALOGUE.

FRANKLIN AUTOMOBILE COMPANY

SYRACUSE N Y



Flannels, Challies & Shirtings for Fall

A large and attractive collection of goods in the various weights and weaves adapted for Men's Shirts and Pajamas, Ladies' Waists and Sacques and Children's Wear.

Wash Flannel, 28c per yard—Cotton and wool, in solid colors and a full range of stripes. 28 inches wide.

Ceylon Flannel, Special at 50c per yard—Suitable for Bath Robes and House Gowns. 32 inches wide.

Viyella Flannel, 75c per yard (Guaranteed non-shrinkable)—Solid colors, stripes, checks, Tartan plaids and Roman effects. 31 inches wide.

Silk and Wool and All Wool Flannels, \$1.10 per yard—(Guaranteed non-shrinkable)—in a particularly fine range of desirable styles. 31 inches wide.

Printed French Challies, 75c per yard—All wool, in a large variety of bordered and staple effects. 31 inches wide.

White Embroidered Skirting Flannels, 75c per yard and up—In a range of desirable styles. 36 inches wide.

Cream White Flannels, 75c per yard and up—In All Wool, Cotton and Wool and Silk and Wool. 32 and 36 inches wide.

Shirtings, 28c to \$1.25 per yard—Printed French Percalé, English, Scotch and French Madras, Scotch Cheviots in white and colors. Washable Silks and Mercerized Fabrics. Samples mailed upon request.

MAIL ORDERS RECEIVE OUR PROMPT ATTENTION

James McCutcheon & Co.,
5th Avenue & 34th St., N. Y.

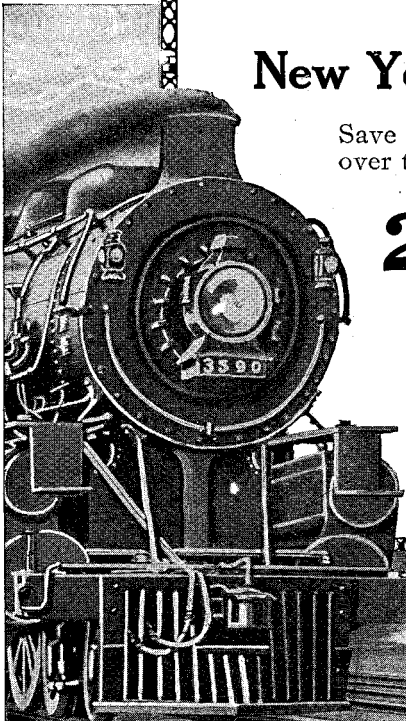
Overnight Between New York or Boston and Chicago

Save a business day and enjoy a perfect night's rest over the comfortable "Water Level Route" via the

20th Century Limited

Lv. New York 4.00 P.
Lv. Boston 1.30 P.
Ar. Chicago 8.55 A.

Lv. Chicago 2.30 P.
Ar. Boston 11.50 A.
Ar. New York 9.25 A.



Water



Level

Classified Advertisements

Advertising rates are: Hotels and Resorts, Apartments, Summer Camps, Tours and Travel, Real Estate, Live Stock and Poultry, fifty cents per agate line, three columns to the page. Not less than four lines accepted. In calculating space required for an advertisement, count an average of six words to the line unless display type is desired.

"Want" advertisements, under the various headings, "Board and Rooms," "Help Wanted," etc., ten cents for each word or initial, including the address, for each insertion. The first word of each advertisement is set in capital letters without additional charge. Other words may be set in capitals, if desired, at double rates. If answers are to be addressed in care of The Outlook, twenty-five cents is charged for the box number named in the advertisement. Replies will be forwarded by us to the advertiser and bill for postage rendered. Special headings appropriate to the department may be arranged for on application.

Orders and copy for Classified Advertisements must be received with remittance ten days before the Saturday on which it is intended the advertisement shall first appear. Address Advertising Department, The Outlook, 287 Fourth Ave., New York City.

Hotels and Resorts

CALIFORNIA

Long Beach Sanitarium at beautiful Long Beach, where it is NEVER COLD. California's best Sanitarium. Battle Creek Sanitarium methods. Near Los Angeles, but much WARMER in winter. Booklet free.

CONNECTICUT

Dr. Givens' Sanitarium

For NERVOUS and mild MENTAL diseases. Has separate cottages for ALCOHOL and DRUG patients. Address DR. GIVENS, Stamford, Conn.

DISTRICT OF COLUMBIA

THE HAMILTON

14th & K Streets, N. W.
WASHINGTON, D. C.

A select family and transient hotel, most conveniently located; modern and homelike. Good table. American plan. Rates \$2.50 up per day. Special rates by week, month, and season. Send for booklet.

IRVING O. BALL, Prop.

MASSACHUSETTS

MARBLEHEAD, MASS.

THE LESLIE

Open all the year. On harbor. Private baths. Address M. M. CHANDLER.

NEW JERSEY

PINE TREE INN

THE INN IN THE PINES

Lakehurst, New Jersey

is now open

ALBERT A. LeROY, Prop.

Lakewood, Cottesbrooke Spinney

A comfortable cottage in the pines. Excellent rooms and board for a limited number of gentlemen. Carriages and saddle horses provided. Accommodation for horses and dogs. Address P. O. Box 244, Lakewood, N. J.

MAHWAH INN

Mahwah, N. J. Special rates to week end parties and automobilists. Garage.

NEW YORK CITY

Coming to New York?

Stop at **THE HOTEL ARLINGTON** (opposite Trinity Chapel), 18-20 West 25th St., near Broadway and Fifth Ave. Convenient to all lines of transportation. In the center of theater and shopping district. Seldom is there found a hotel so centrally located, yet so quiet and homelike. It is the aim of the management to maintain a high class transient hotel with comfort and good service at reasonable rates. European plan. Rooms with lavatories \$1.50 up. With bath \$2 up. Suites \$3 up. Write for illustrated booklet and souvenir card.

HOTEL JUDSON 53 Washington Square,

adjoining Judson Memorial Church. Rooms with and without bath. Rates \$2.50 per day, including meals. Special rates for two weeks or more. Location very central. Convenient to all elevated and street car lines.

Mrs. JAMES KNOTT, Proprietor.

Hotels and Resorts

NEW YORK

Clifton Springs Sanitarium

The latest and best in Medical, Surgical, Electrical, and Hydrotherapy available for our patrons. Write for illustrated booklet and terms.

The Sanitarium,
Clifton Springs, N. Y.

The Gleason Health Resort

Elmira, New York

ILLUSTRATED BOOKLET ON REQUEST

Dr. John C. Fisher, Resident Physician
E. B. Gleason, Propr.

"It's all in the care."

DR. STRONG'S The Saratoga Springs Sanitarium

Write for Booklet A

NORTH CAROLINA

Parties desiring a quiet, homelike, restful place among congenial people for fall and winter are requested to write for booklet to DAVIS HOUSE, Beautiful, North Carolina. Sea food a specialty.

PENNSYLVANIA

Easton Sanitarium For treatment of the nervous or mentally ill. Superior location; skilled care. Visit here before selecting a place elsewhere, or call up Dr. Kinney for particulars. Phone 1661, Easton, Pa.

POCONO MANOR Monroe Co., Pa.

Under management of Friends. 1,800 feet above sea level; finest scenery in Pocono Mountains. For table, water, social advantages, the appointments are unsurpassed. Send for announcement. M.E. WISTAR, Mgr., Pocono Manor P.O., Pa.

GALEN HALL

ATLANTIC CITY

Announces

THE PRESTON.

WERNERSVILLE, PA.

Is now open for guests under the same direction that has established the fame of **Galen Hall, Atlantic City**. A charming mountain home, exceptionally dry climate, with beautiful scenery. BUNGALOWS FOR RENT.

F. L. YOUNG, General Manager.

SOUTH CAROLINA

Lismore House Summerville, S. C.

Select board. Large grounds, tennis court. References. Apply to The Misses Campbell.

European Hotels

ENGLAND

LONDON IMPERIAL HOTEL

Central position, orchestra daily. 600 rooms with breakfast, no extras \$1.20

Tours and Travel

SWITZERLAND



Invites you to spend Christmas

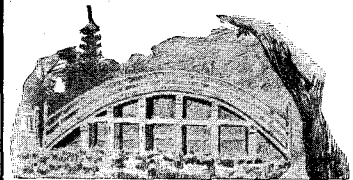
where healthy outdoor winter sports, fêtes and festivities on ice and snow afford unique enjoyment in bracing dry air and brilliant sunshine, famous resorts and Hotels offer every comfort, convenience, and entertainment.

Switzerland's Resorts are thronged with representatives of America and England's best social life.

Write for **WINTER TRAVEL LETTER NO. 5** and a handsome collection of illustrated literature and booklets including the Hotel Guide. Expert advice. All free.

SWISS FEDERAL RAILROAD
241 Fifth Ave., New York City

EGYPT—EUROPE MISS WELDON, unlimited experience abroad, chaperons young ladies. Highest references. 2626 Pacific Ave., Atlantic City.



In "Cherry Blossom Season"

JAPAN

CHINA and KOREA

Leave San Francisco in March

Cost about same as good living at home. Optional return via Trans-Siberian route. Send for itinerary. Address: Room 20, 225 Fifth Ave., New York.

Raymond & Whitcomb Co.

BOSTON NEW YORK PHILADELPHIA
CHICAGO PITTSBURGH DETROIT

AROUND THE WORLD

Sailing Eastward Nov. 19, 1911. Wonderfully attractive itinerary including Colombo, Burma, Java, Siam, a month in India; nearly a month in China; a month in Japan.

ORIENTAL TOURS

A varied series giving the very best of Egypt, Palestine, Turkey, and Greece. 13th season leader, Rev. A. E. Dunning, D.D., former Editor Congregationalist, and long familiar with the Near East, special lectures.

H. W. DUNNING & CO.
101 Congregational House, Boston, Mass.



Mediterranean & Orient

Fall & Winter Tours and Cruises. Write for particulars. Dr. & Mrs. H. S. PAINE, Glens Falls, N.Y.

Tours and Travel

THE COLIVER TOURS

ROUND THE WORLD
6 months' tour, November 18.

SOUTH AMERICA
Special Winter Tour, February 3d.

20 Trinity Place, Boston

WORLD—ORIENT EUROPE

Select parties. Luxurious Travel. Reasonable prices. Also high class "Special Tours" through Europe at moderate rates. Send for programmes.

DePottier Tours Co., Ltd. (33d Year)
Flatiron Building, New York

UNIVERSITY TRAVEL

Scholarly leadership and special facilities.

ORIENT TOURS FOR 1912

Egypt, Palestine, Sicily, Greece, January and February sailings.

EUROPEAN TOURS and "ATHENA" CRUISES
Spring and Summer Sailings.

BUREAU OF UNIVERSITY TRAVEL
20 Trinity Place, Boston, Mass.

CHAUTAUQUA

TRAVEL EXTENSION COURSE
IN EUROPE

Chautauqua Institution offers an extension of its study courses in a tour of the great capitals of Europe. Preparatory readings, preparatory classes. Lectures en route by specialists. The method and spirit of CHAUTAUQUA in a summer's study of Europe at first hand. SAILINGS for 1912, JUNE 19 and 29. Send for full announcement.

Chautauqua Institution, Chautauqua, N. Y.

ORIENT EUROPE

Parties sail in March, April, May, June, July.
Best routes, best management, best testimonials, and the lowest prices in the world.
TEMPLE TOURS, 8 Beacon St., Boston, Mass.

Real Estate

FLORIDA

For Rent—Furnished Bungalow

An ideal home. Daytona, Florida, on Halifax River 3½ blocks from ocean. Six rooms and bath. Modern conveniences. Mrs. C. H. Raynor, Box 132, Sheffield, Mass.

FOR RENT. Daytona, Fla. Season 1911-12. Handsomely furnished cottage; 8 rooms, two baths, modern improvements. Garage. Price \$1,100. W. M. SHAFFNER.

ORMOND

Furnished cottages for rent, \$100 to \$200 for season. Geo. A. Howe, Marshalltown, Iowa.

For rent, furnished bungalow, situated Putnam Co., Florida. 5 rooms. In pine grove facing large clear lake, about one mile from station. S. B. RIGBY, 23 Hawthorne St., Brooklyn, N. Y.

NEW JERSEY

WINTER COTTAGES in the PINES

Lakehurst, N. J. For sale or to rent, fully furnished, water, sewer, electric light. Apply to F. C. TORREY, Lakehurst, N. J.

NEW YORK

ADIRONDACKS

If you want a nice up-to-date cottage with all modern improvements for the winter in Saranac Lake or anywhere in the Adirondacks, write for illustrated booklet. Address WILLIAM F. ROBERTS, Saranac Lake, N. Y.

Real Estate

NEW YORK

BEAUTIFUL

Briarcliff Manor

Westchester County, N. Y.

An exceptional offering of a most desirable home property. Nine acres, modern house, cottage, and stable. Owing to owner's business interests elsewhere, price \$27,000 for quick sale. For full particulars address Owner, 4,001, Outlook.

Farms, village homes, business stands, healthful Sullivan and Delaware Counties. Pure air, water, reasonable prices. Riverside, board \$1 per day. C. P. Milk, Long Eddy, N. Y.

FOR WINTER COTTAGES

RENT unusually well equipped and furnished at Saranac Lake in the Adirondacks. Exhilarating climate; tobogganing, sleighing, skating, snow-shoeing; pure water; good sewerage; choice markets; skilled physicians. Duryee & Co., R. Estate, Saranac Lake, N. Y.

Property Wanted

WANTED—A farm of about 100 acres located within 150 miles of New York. Send full description and terms of sale. Address Inquirer, 3,973, Outlook.

Live Stock and Poultry

For Sale—Two Fine Airedale Puppies two months old. QUAKER HOUSE KENNELS, Box 238, New Rochelle, N. Y.

BOARD AND ROOMS

WANTED—Resident patient in woman doctor's home. Quiet, refined surroundings. Arlington, N. J. 6,680, Outlook.

NEW York City, 239 West 76th. Newly furnished, decorated, single, double rooms. Hot water. Parlor dining, excellent table.

BUSINESS OPPORTUNITIES

ADVERTISING things for the hard to please. Francis I. Maule, 411 Sansom St., Philadelphia.

A skilled manufacturer of first class goods ever in demand, at a large profit, desires capital to promote an enduring enterprise. A rare opportunity for a philanthropist. Address P. O. Box 164, Tenafly, N. J.

FOR THE HOME

DOMESTIC SCIENCE handbook free. Correspondence courses. American School Home Economics, Chicago.

HELP WANTED

Professional Situations

WANTED, at once, an experienced infant's nurse to take charge of infants' department in an orphan asylum. One capable of training and directing other nurses. Address, stating experience and references, Superintendent, New Haven Orphan Asylum, New Haven, Conn.

Business Situations

INCREASE your earning power by learning to write advertisements. Facts sent free. Page-Davis Co., Dept. 32, Page Building, Chicago.

HELP WANTED

Business Situations

WANTED immediately, an efficient stenographer-secretary. Office in country near New York City. 6,653, Outlook.

WANTED—Capable woman as assistant superintendent of a lunch room. Apply to Women's Educational and Industrial Union, 264 Boylston St., Boston, Mass.

Companions and Domestic Helpers

A young woman of refinement, French or German, as nursery governess, to take entire charge of a boy three years old. Residence in Pennsylvania. Must speak good English. Furnish references as to disposition, character, and ability. Address 6,663, Outlook.

WANTED—A reliable mother's helper. 6,677, Outlook.

WANTED, in a gentleman's country home near Rochester, N. Y., good cook and competent second girl. 6,702, Outlook.

Teachers and Governesses

PACIFIC COAST? Certification, etc., explained. 20c. stamps. Boynton-Esterly Teachers' Agency, San Francisco, Los Angeles.

TEACHERS wanted. Vacancies rapidly occurring. Write to-day for booklet. New Century Teachers' Bureau, 1420 Chestnut St., Philadelphia.

TEACHERS WANTED for public and private schools. Emergency calls daily. Send for Bulletin. Albany Teachers' Agency, Albany, N. Y.

SITUATIONS WANTED

Professional Situations

GRADUATE mechano-therapist desires patient. Paralysis, nervous affections, given scientific treatment. Chicago or suburbs. Mrs. Abercrombie Roche, 613 Lincoln Parkway, Chicago.

MALE NURSE and attendant, middle age, would like the care of a gentleman where faithful service would be appreciated. Could care for one in my own home or anywhere. Good reference from physicians and families. 6,683, Outlook.

EXPERT stenographer-typist, exceptional training along scientific and literary lines, entirely competent, desires position as private secretary. References. 6,687, Outlook.

YOUNG New York woman, fashionable dressmaker, desires to act as companion to one who travels. 6,701, Outlook.

Business Situations

EMPLOYMENT sought by woman of education, refinement, executive ability; accurate, systematic; excellent housekeeper, experienced traveler. 6,671, Outlook.

EDUCATED young woman of culture and refinement desires position chaperon or secretary in school; will do anything to make herself generally useful. Best references. 6,676, Outlook.

CORRESPONDENT or secretary position desired by young man. Experienced. 6,691, Outlook.

TWO refined, cultured women wish position together. Capable of taking great responsibility. Would go South. Best references. 6,694, Outlook.

Companions and Domestic Helpers

AMERICAN gentlewoman desires position as member of family in refined Christian home. Secretary, companion, housekeeper, or mother's assistant. 6,672, Outlook.

COMPANION.—Graduate nurse wishes position as companion in Christian family, traveling or useful or charge of grown child. Address Graduate, P. O. Box 100, Hempstead, Long Island.

WORKING managing housekeeper position wanted by an experienced, competent, capable German. Prefers country. Can take full charge. Best references. 6,679, Outlook.

YOUNG English woman (widow), social position, is desirous of re-engagement as companion. An experienced housekeeper, and has traveled extensively. Exceptional references. Box 31, New Brighton, Staten Island.

YOUNG woman, experienced traveler, desires to go to California. Expenses for services. 6,690, Outlook.

SITUATIONS WANTED

Companions and Domestic Helpers

YOUNG woman of refinement desires position as companion. Has lived abroad two years. Good reader. References furnished. 6,689, Outlook.

GRADUATE nurse, refined, competent, wishes position as housekeeper to lady or elderly couple where other help is kept. E. S. C., 14 E. 16th St., New York.

DOMESTIC science graduate, experienced, wishes position as dietitian or matron in school or institution. 6,686, Outlook.

MIDDLE-aged lady of refinement would like position as companion or managing housekeeper. Efficient, conscientious. Exceptional references. 6,699, Outlook.

WANTED, by educated, refined man, position as companion-nurse. Capable of doing correspondence or business. Experienced in traveling. 6,698, Outlook.

NURSERY governess or managing housekeeper; experienced. 6,704, Outlook.

YOUNG woman of refinement and education desires position as companion or social secretary. 6,696, Outlook.

SITUATIONS WANTED

Companions and Domestic Helpers

AS traveling companion or body physician for old or sick people, position wanted by reputable experienced doctor. High class references. 6,700, Outlook.

AS nurse to lady or gentleman, housekeeper, or charge of bachelor apartments. 6,703, Outlook.

Teachers and Governesses

INSTRUCTION in French, German, Spanish and other subjects by a teacher experienced in college and secondary school work. 6,670, Outlook.

EXPERIENCED woman teacher, university graduate, desires position as teacher of mathematics. Best references. Address 6,682, Outlook.

REFINED, educated, middle-aged woman desires position as governess or companion. 6,693, Outlook.

NORTH German governess, first class references, excellent French, music, kindergarten, wants position. 6,688, Outlook.

SITUATIONS WANTED

Teachers and Governesses

POSITION wanted, governess or companion, by Canadian woman. College education. Best references. 6,697, Outlook.

WOMEN'S GOODS

SASH curtains, five tucks, fancy edge, full size. Samples 20 cts. pair, postpaid. Universal Mfg. Co., Woonsocket, R. I.

MISCELLANEOUS

"GOOD King Wenceslas." Children's Christmas Play (Rice). 25 cents. R. M. Ely, Cummington, Mass.

WANTED—A large-hearted Christian man or woman who would be interested to assist in the education of an able young woman for medical work on the foreign field. Address X., 6,628, Outlook.

WANTED—Three children to care for in her own Christian home. Marjorie Hall, Homestead Ave., Worcester, Mass.

The Berkshire Hills Sanatorium

For the Scientific and Effective Treatment of

CANCER

Without Resorting to Surgical Procedure

The only private institution of magnitude in the United States for the exclusive treatment of Cancer and other malignant and benign new growths. Conducted by a physician of standing. Established thirty-two years.

For complete information address

Berkshire Hills Sanatorium, North Adams, Massachusetts



Owners of Cottages at the Fall and Winter Resorts

desiring to lease or sell will find it profitable to use the

REAL ESTATE COLUMNS OF THE OUTLOOK

during the coming weeks. A circular giving rates and specimen announcements sent on request. Address the Manager

REAL ESTATE DEPARTMENT, The Outlook, 287 Fourth Ave., New York.

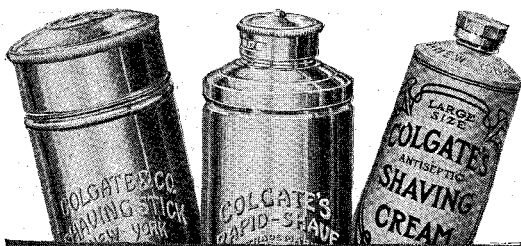


Kate Langley Boshier

By the Author of "Mary Cary"

Name three stories of the year most widely read, enjoyed, and talked about, and the chances are you will name "Mary Cary," by Kate Langley Boshier, with her "Miss Gibbie Gault" not far behind. The Outlook announces for early publication a new story by Mrs. Boshier called "The Lost Chapters," which is certain to be read with keenest pleasure.

The Outlook



**STICK POWDER
CREAM**

A method
for every man
**COLGATE'S
SHAVING LATHER**

**—and every shaver
satisfied.**

Whichever you choose—
Stick, Powder or Cream
—you are assured of shav-
ing comfort.

—Each makes a creamy, abundant,
lasting lather that quickly softens
the beard with no mussy "rubbing
in" with the fingers.

—Each has a remarkable freedom
from uncombined alkali.

—Each is antiseptic.

—Each is economical.

—Each gives a smooth, cool shave.

For comfort choose Colgate's

*Send 4c for trial size of
Stick, Powder or Cream*

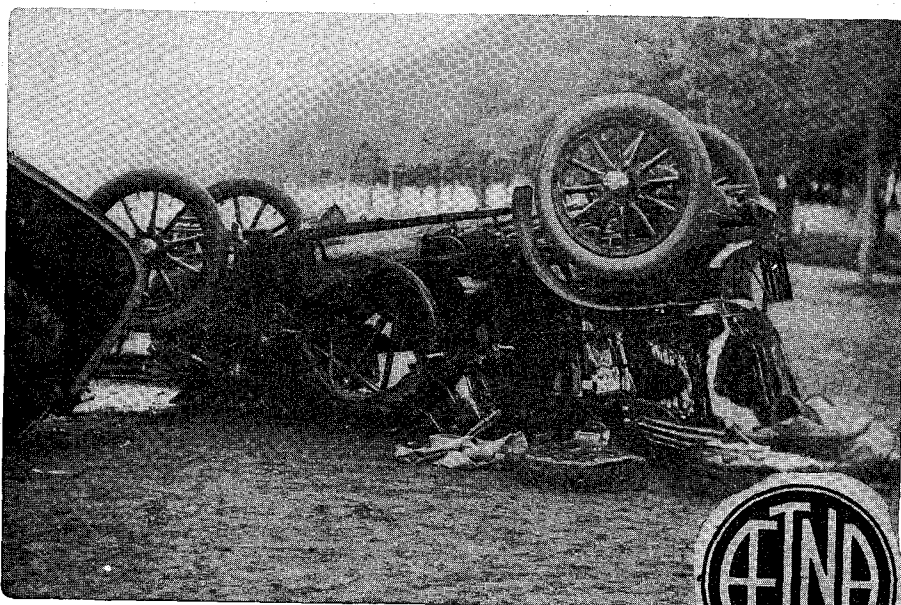
COLGATE & CO.
Dept. Z 199 Fulton St., N. Y.

**CRYSTAL
Domino
SUGAR**

One of the Quality
Products of
**THE AMERICAN SUGAR
REFINING CO.**



ÆTNA-IZED?



WHY NOT BE ÆTNA-IZED WITH A TEN DOLLAR BILL

Ten Dollars will insure you for one year under the famous

ÆTNA Ten Dollar Combination

In the extent and variety of protection this policy gives, it is without a rival. For \$10 a year this policy pays

\$2,250.00 for death from travel or burning building accident

1,250.00 for death from ordinary accident

250.00 for death from natural causes

It also pays liberally for loss of limb or sight, and provides weekly indemnity for accidental injury that results in total or partial disability

The payments for accidental loss of life, limb or sight increase each year without additional cost, making a \$3,250.00 payment possible

YOU CAN BE ÆTNA-IZED FOR TEN DOLLARS ÆTNA LIFE INSURANCE CO.

ACCIDENT AND LIABILITY DEPARTMENT

HARTFORD, CONN.

Send me information about your \$10 COMBINATION

Name _____

Address _____

MC
TC

MC
TC

Let 315 Experts Guide Your Investments

Banks are financial experts. They specialize on investments as engineers do on mechanical problems or lawyers do on legal questions.

The consensus of expert opinion is just as necessary in the investment field as in any other.

315 banks have not only approved our methods but *backed their approval by investing* more than \$50,000,000 with us in the past ten years. Follow their lead in making your investments and buy

5% M. C. TRUST CERTIFICATES

They are identified by these Five Important Investment Features:

1. \$100 Denominations
2. Convertible into cash at investor's option
3. 5% interest
4. Threefold Security
5. Both Principal and Interest are Guaranteed

The Security back of M. C. Trust Certificates can be briefly explained as follows:

Manufacturer A sells 1,000 yards of cloth to Merchant B, who agrees to pay for it sixty days after date (a trade custom). A assigns the ownership of that bill to us and agrees to pay the account himself if B doesn't. Then we satisfy ourselves that A and B are each able to pay the bill and add our own guarantee—a threefold security.

We assign such bills to a Trust Company. They attest on the face of each \$100 Certificate we issue that they hold \$120 worth of bills as security for you. As the merchants pay these triply secured bills, the cash goes to the Trust Company. The Trust Company always holds \$120 in accounts receivable, or the cash, for every \$100 certificate issued.

But for full information

Write for our Booklet and our Monthly Magazine "WORKING DOLLARS."

Both are free to those who are interested in investments. Write for them now whether you have funds for immediate investment or not. Our magazine, WORKING DOLLARS, will help you with suggestions on how to save as well as how to invest conservatively.

Manufacturers Commercial Company

299 Broadway

New York City



"Fire's Out"

THEN comes the matter of insurance. You get out your policy and note the company in which you are insured. Certain questions should not arise to worry you at such a time.

You should not be worried by the question of whether you are insured in a company that dickers and delays over settlement.

You should not be worried over the question of whether the company can pay the claim.

You should not be worried by the question of whether you have had enough protection to cover your loss.

To be insured in **The Hartford Fire Insurance Company** eliminates the first two of these worries. By consultation with a Hartford Agent before taking out your policy, he will tell you the proper proportion of insurance to carry and that eliminates the third.

The evident thing to do before the fire in order to eliminate worry is to be insured in the right kind of company.



Insist on the HARTFORD

Agents Everywhere



YOUR INVESTMENT PROBLEM

Essential factors to be considered when making investments are
SECURITY AND INCOME

The question of income should never be considered apart from the security of the investment. The object of the conservative investor should be to place his funds where they will obtain the largest interest yield consistent with safety.

High grade public utility bonds, such as are offered by reputable bond houses, form a class of securities combining attractive income yield with exceptionally strong security. They are secured by mortgages on tangible property, with large equities over and above the bonded indebtedness, which equities steadily increase with the growth of the properties. It has always been the policy of this house to establish thoroughly the value of the security back of each issue before it purchases the bonds for its own account, or offers them to the public.

For many years this house has recommended and sold securities, and

during that time there has never been one day's delay in the payment of principal or interest on any bonds that it has brought out. It deals in high grade investments only.

This house has constantly applied, to the full protection of its clients as well as of itself, the wide experience and judgment of its officers, not only in the purchase and sale of the bonds it offers, but in the consideration of other securities upon which its clients may desire advice.

This special knowledge is at your service. It will aid you in the profitable investment of your surplus funds. Write to Department E for our circular giving brief descriptions of well secured water works, hydro-electric, traction, and general public utility bonds which we are now offering for conservative investment,

to yield from 5% to 6%

We shall be pleased to consult or correspond with you regarding these or any other securities in which you may be interested.

We are offering at this time a large and attractive list of municipal bonds, many of which conform to the requirements of the United States Government to secure deposits under the Postal Savings Bank Law.

J. S. & W. S. KUHN, Inc.

Bank for Savings Building, PITTSBURGH, PA.

CHICAGO
First National Bank Bldg.

PHILADELPHIA
Real Est. Trust Bldg.

NEW YORK
37 Wall Street

BOSTON
Kuhn, Fisher & Co., Inc.

6%
BONDS

Investment Team-Work

MANY persons fail to improve their financial position through lack of team-work. They discriminate only between the extremes of investment, with the result that they either accept from 2% to 4% or hazard their entire principal.

¶ If you have \$100, \$1,000, or more, it is good business to find for it the best employment consistent with safety. Or, if you desire to lay aside a part of your surplus income and secure the best return, it is equally advisable to invest it systematically and safely.

¶ In either case you then have an efficient partner to aid you in accumulating. This is **TEAM-WORK**, the very foundation stone of efficiency in accumulating money, just as it is in accomplishing any important work.

¶ **A-R-E 6s**, the 6% Gold Bonds of the American Real Estate Company, make possible this modern, important thing which we call team-work.

¶ They are based on the ownership of millions of dollars' worth of select New York real estate, and in 23 years have paid 6% interest and matured principal at par without loss or delay in a single case. **A-R-E 6s** have never felt the effects of market conditions which so frequently disturb and depress other securities.

¶ They provide *Stability, a Just Earning Power, and Cash Convertibility.*

¶ **A-R-E 6s** are issued in two forms: **Coupon Bonds**, in denominations of \$100 and upward, earning 6%, payable semi-annually; and **Accumulative Bonds**, purchasable by instalments of \$25 or more a year, earning 6% interest compounded, maturing \$1,000 and upward.

¶ Descriptive booklet and map of New York City, showing location of properties, sent on request.

American Real Estate Company

Capital and Surplus, \$2,011,247.80
Assets \$23,026,889.67
Founded 1888
Room 505
527 Fifth Avenue
New York

**A-R-E
SIX'S**



**My JEWELL pays
me a 30% dividend**

**"I consider it one
of the best invest-
ments I ever made."**

That's how a prominent bank president who owns a **JEWELL Heat Controller** regards its value as an economizer.

But over and above the money-saving,

THE JEWELL HEAT CONTROLLER

adds to your comfort, lessens your labors, and makes your heater keep your home at the *right temperature.*

Point the indicator to the temperature you want. The Jewell automatically opens or closes the drafts whenever necessary to assure an even temperature. The clock attachment enables you to keep the house cool during the night and have it warm when you rise.

Guaranteed mechanically perfect for 25 years. Adjustable to any system of heating. Installed for 30 days' free trial.

Write for the name of the **JEWELL** dealer in your town. We'll send it, together with a copy of our valuable and interesting booklet, "The House Comfortable."

JEWELL MFG. CO., 125 N. Green St., Auburn, N. Y.



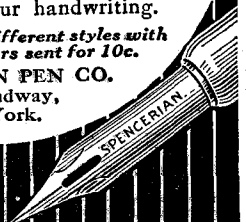
There's
inspiration to the writer
in a Spencerian Pen. It
transmits his thoughts without
balk or blot. The name

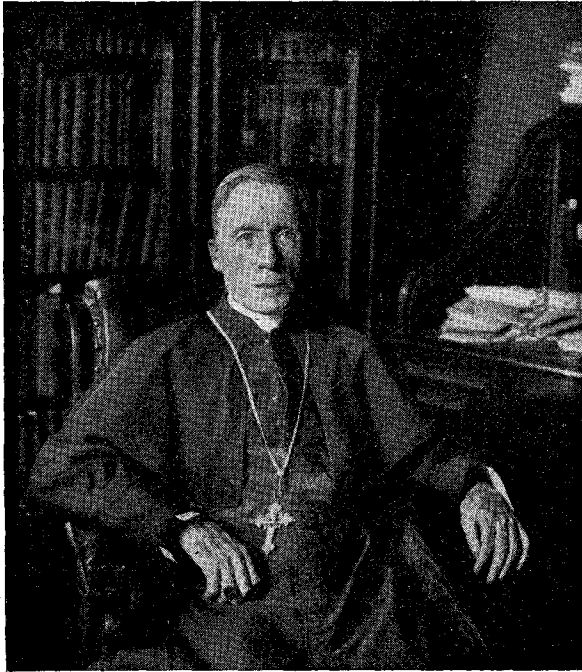
SPENCERIAN

on pens means smoothest points, highest elasticity, greatest durability. Get the Spencerian Pen that suits your handwriting.

*Sample card of 12 different styles with
2 good pen-holders sent for 10c.*

SPENCERIAN PEN CO.
349 Broadway,
New York.





COPYRIGHT BY UNDERWOOD & UNDERWOOD

Cardinal Gibbons' Views on American Democracy

At the head of the Roman Catholic Church in America stands Cardinal Gibbons, venerated alike for his scholarship and his fine spirit. The Jubilee of his fifty years in the priesthood has just been celebrated. John Callan O'Laughlin, himself a liberal Roman Catholic, has been newspaper man, magazine writer, and diplomat. He has prepared an article for The Outlook, which by special authority presents the Cardinal's views on his Church as it relates to Democracy and National progress. It will appear in next week's issue of

The Outlook

"Onyx"

Trade



Hosiery

Mark

Most of us like to have our opinions endorsed.

It pleases us to know that others have arrived at the same conclusion.

Confidence in our judgment is strengthened.

This all leads up to a good bit of news about "ONYX" HOSIERY.

LAST MONTH WAS THE BIGGEST IN DISTRIBUTION SINCE "ONYX" HOSIERY HAS BEEN KNOWN.

We feel complimented by this mark of appreciation by the American Public.

It makes it worth while to make Honest Goods and then tell about them.

We have prepared some Exceptional Values in

"Onyx" Silk Hosiery

and it is worth your while to keep these qualities in mind.

Never before have we presented such Beautiful, Lustrous and Durable styles. All have the new "Garter Top," "Wyde Top," "Doublex" Heel and Toe. Can be had in Black as well as a Vast Range of Colors. Look for the "ONYX" Trade-Mark stamped on every pair.

251: Women's "ONYX" Pure Thread Silk, with Lisle Sole and Lisle Garter Top; black and all colors; a wonderful value.

\$1.00 per pair.

498: This special "ONYX" Production represents more Good Value and Greater Comfort than any other number. In black and all colors, of Extra Length, with a "WYDE TOP," and Silk Lisle "GARTER TOP" and Sole, twenty-nine inches long. These improvements prevent garters from cutting and toes from going through.

\$1.50 per pair.

222: Black All-Silk, Medium Weight, Extra Fine Gauge, "DUB-L TOP," Guaranteed to give satisfactory service.

\$1.75 per pair.

106: Women's "ONYX" Pure Thread Silk—The Extraordinary Value—best made in America—every possible shade of color—Black, White, Tan, Gold, Copenhagen Blue, Wistaria, Amethyst, Taupe, Bronze, American Beauty, Pongee, all colors to match shoe or gown. Every pair guaranteed.

\$2.25 per pair.

Sold at the quality shops. If your dealer cannot supply you, we will direct you to the nearest one, or send postpaid any number desired. Write to Dept. M.

Wholesale Distributors

Lord & Taylor

New York